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*Sandwich Islands.*

LETTER FROM MR. L. SMITH, JULY 22,  
1852.

THE last number of the Herald contained the latest intelligence which had been received, at the date of its publication, in regard to the Micronesian mission. A letter has since arrived at the Missionary House from Mr. Smith, pastor of the Second Church in Honolulu, giving an account of the embarkation of the brethren and sisters who have gone forth to the "regions beyond," and also stating some facts, illustrating the history of this enterprise at the Islands, which ought to be generally known.

*Change of Plan—Want of Interest.*

Our first advice to the new mission was, that the brethren should go and explore the islands, with one of our number as a counselor, return to us again, and then take their wives, outfits, &c. But during our general meeting information came to us from a respectable source, showing that the people on Ualan, or Strong's Island, are friendly to foreigners; and that a whaling captain has been on shore there with his wife two or three weeks, and received kind treatment. The missionaries, therefore, were advised by some of the most judicious among us to take their wives along with them. The ladies have expressed a wish from the first to accompany their husbands on the exploring tour; though they were willing to be governed by the voice of our mission. After discussing

the subject anew, we voted to approve of their going with their husbands; and the decision caused them all to leap for joy. The vessel was detained two or three weeks on account of this change. I think, however, that what has been lost by her detention, has been more than made up by an increase of interest among the people; inasmuch as they have attended several solemn and consecrating meetings, of a character quite new to them. And even the contributions were constantly coming in, both from natives and foreign residents, till the vessel sailed.

The subjoined extract embodies principles of the first importance. How many churches in the United States would have been stronger and more efficient, if they had given more to benevolent societies?

But I ought in justice to say that, on the arrival of Messrs. Snow and Gulick in the Esther May, the zeal for this new mission at the Islands was at a pretty low ebb. True, we organized a missionary society last year, in anticipation of this enterprise. Still as a mission, I think, we had been quite slow in recommending the subject to the native churches. Probably one reason why we were so backward, was the transition state in which we all have found ourselves. Very few of us feel that our churches are able to sustain their own pastors; how then could we regard them as able to send forth and sustain missionaries? This is the way that some of us, if not all,

reasoned on the subject. But the Lord, I trust, is teaching us that our thoughts were too selfish. I verily believe that this Micronesian mission will prove a great blessing to the Hawaiian churches. Already do I bless God for the interest which the Second Church in Honolulu has been permitted to take in the enterprise.

### *Increase of the Missionary Spirit.*

In describing the increase of the missionary spirit, as it fell under his notice, Mr. Smith proceeds as follows:

At the close of our general meeting in June, 1851, I informed my church and people that the members of our mission, together with a few benevolent foreign residents, had formed themselves into a society, called the Hawaiian Missionary Society, auxiliary to the American Board, for the purpose of "propagating evangelical Christianity in the islands of the Pacific Ocean, or in other parts of the world, at the discretion of the society;" and that at some future time I should wish to organize a society in my church, auxiliary to the Hawaiian Missionary Society. I let the matter rest till about the first of January, 1852, when I preached several times on the subject of foreign missions, and informed my congregation that persons destined to Micronesia were on their way from America; that on their arrival they would wish some good native helpers to go with them; and that we, therefore, should call for volunteers. Early in February we organized a society. One hundred and seventy-five dollars were subscribed immediately; which sum has since been more than doubled, besides what has been contributed in clothing, provisions, &c.

About the first of March a copy of the sermon preached in New York at the ordination of Rev. L. H. Gulick, M. D., together with the charge and right hand of fellowship, was received by Dr. Gulick's father. I translated such portions of the pamphlet as I thought might be useful to the Hawaiian churches, and had them printed in the Elele, the native newspaper. Providentially the paper which contained these extracts, was issued just before the arrival of the Esther May. Dr. Gulick early prepared himself to address the native congregations in their own language; and brother Snow addressed them frequently through interpreters.

### *Native Assistants.*

The Sandwich Islanders manifest a readiness to engage in this uncertain and self-denying enterprise, which is peculiarly cheering. It speaks volumes for the character of the churches.

Not long after this, two of my best native school teachers, graduates of the seminary at Lahainaluna, presented themselves as candidates for the new mission; and subsequently two of my deacons came to me on the same errand. I told them that the mission had concluded to take only two native assistants and their wives at first; that in due time I would bring them before the committee, whose duty it was to select from all the candidates such as were most suitable and fit; and that in the mean time they must pray over the subject, and look at it in all its relations, &c. Mr. Clark had a candidate in his church, Mr. Bishop another, and Mr. Emerson another. The brethren from the other islands were not prepared with candidates, and, being away from their people, of course they had no good opportunity to lay the matter before them.

The committee at length decided to take one of the school teachers and one of the deacons who had offered themselves from my church. The name of the school teacher is Daniela Oponui; and his wife's name is Doreka (Dorcas) Kahoolua. The deacon's name is Berita Kaaikaula; and his wife's name is Debora Kaimiala. This pair have made a great sacrifice. They were not only in comfortable worldly circumstances, but they had two children whom they have left behind, one thirteen years old, and the other three. Some of their friends have adopted these little ones as their own, and will give them the advantages enjoyed in our common schools. The lad of thirteen, who can now speak and read the English language very well, will probably go through a four years' course in the mission seminary at Lahainaluna. Should they ever be brought into straitened circumstances, I trust this Second Church will provide for them.

The sympathy of the natives in behalf of those who have accompanied our brethren and sisters, is very great. "The church from which they have gone, has contributed far more than enough to purchase their outfit, and to support them till they shall reach their field of labor."

### *Pledges of Support.*

You were informed in our last general letter, I think, that the children of this

mission and of the ex-missionaries have organized themselves into a society, and resolved to support Dr. L. H. Gulick and his wife in their field of labor. This fact has been held up before the graduates from Lahainaluna; and they too have resolved to support Daniela Oponui and his wife. And I feel quite sure that my church will endeavor to support one of their best deacons and his wife, so long as they shall prove faithful to the sacred trust committed to them.

And now shall I tell you that I have far less anxiety about my own future support, than I had before a deacon and a school teacher, with their wives, received a most solemn pledge from the people under my care, that they would remember them in their prayers and contributions, even unto death?

On the last Sabbath in June we commemorated the death of Christ; and there were probably a thousand communicants present. At the close of the Supper I requested our native missionaries to address their brethren and sisters in the church, as for the last time. Their remarks were very good, and showed that they had communed with the Lord Jesus Christ on this all-important subject. I then requested them to stand in front of the pulpit, with their wives, and receive the instructions and charge of their pastor. The scene was new and impressive; and it will be long remembered, not only by the missionaries, but by this highly favored church.

Having concluded my remarks to the missionaries, I turned to the church, and requested that those who approved of the step which these brethren and sisters were about to take in going on this mission, and who resolved to follow them with their prayers and contributions year after year, even until death, would manifest it by rising. The whole congregation arose immediately.

#### *The Departure—Promise of Aid.*

Mr. Smith describes the embarkation in the following language:

On the 15th of July, at four o'clock in the afternoon, we accompanied the Micronesian missionaries to the schooner *Caroline*. A large crowd of natives had assembled to bid their friends farewell, and to unite in beseeching the God of missions to accompany them on their errand of love and mercy. Two prayers were offered on the deck of the schooner, one in the native language, and the other in the English. And then, at the sug-

gestion of Mr. Snow, we sang the last verse of the Missionary Hymn, "Waft, waft ye winds his story," &c. A few moments were allowed us to extend the hand of fellowship to our friends; after which the pilot gave orders to cast off the moorings, and shove off a little into the harbor, where they hoisted their sails, and passed away under a gentle breeze.

The whole number of persons on board the *Caroline* is twenty-four. Of these six constitute the mission, and four are native assistants. Three others, Mr. Clark, Mr. Kekela, and Dr. Gulick's brother, are "companions of the voyage." The remaining eleven are the captain, two mates, six Hawaiian sailors, the cook and steward, both natives.

The Spirit of the Lord is visiting several of the mission families, and also some of the ex-missionary families; and quite a number of the children are indulging a hope of eternal life. It is a subject of gratitude to God, that these interesting and intelligent youth are permitted to drink in the spirit of foreign missions and the spirit of a revival at the same time. I trust that quite a number will go from this nursery to reinforce the missionary band, who have just left. If the native Sandwich Islanders shall prove to be valuable helpers, there will be no difficulty in getting thirty, sixty, or even a hundred, who will esteem it a privilege thus to be employed in the vineyard of their Lord and Master.

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#### LETTER FROM MR. COAN, JULY 29, 1852.

MR. COAN was at the annual meeting of the Sandwich Islands mission, which closed its labors early in June. A few weeks after his return to Hilo, he wrote the letter from which the following extracts have been taken.

#### *The Church at Hilo.*

On returning from the last general meeting of the mission, we found our people waiting to receive us; and never did we meet with a more sincere and warm welcome. The religious interest which existed when we left, had not diminished, but rather increased. The leading members of the church had given themselves much to prayer and the ministry of the Word. They had visited from village to village, and from house to house; had conversed and prayed with all classes; had held special meetings of one and two days in different places;

had stirred up many professors who were careless, and persuaded many wandering sinners to seek the salvation of their souls. They had gone out into almost every town and village of Hilo and Puna, two and two, to spend the Sabbaths with the people, some of them traveling forty or fifty miles for this purpose.

These labors they still continue; and a number of evangelists are now abroad in different parts of the field. The effect is happy. Our meeting-houses are full; order and solemnity prevail; and a spirit of prayer rests upon our Zion. As the greater part of our people are professors of religion, the interest of which I am speaking is confined, in a great measure, to the church. Its influence is truly healthful and happy, reconciling differences among brethren, reclaiming backsliders, arousing sleepers, and greatly reducing the occasions for discipline. In Puna the district magistrate has so little to do in civil and criminal cases, that he spends much of his time in spiritual labors among the people. Numbers who had not hitherto been brought to consideration and repentance, are now reckoned among the inquirers; and not a few of the papists have come over to the side of the Bible.

At the communion prior to the date of this letter, fifty-four persons were received into Christian fellowship at Hilo; and others were admitted to the church in Puna during a recent tour made by Mr. Coan in that district.

#### *Kilauea—Mauna Loa.*

During this visit to Puna, our missionary brother and his companions turned aside to look at the remarkable volcano, which is so well known in this country.

We found the old crater of Kilauea increasing in action. For two or three years past it has been almost extinct. The former lake of some four hundred acres was domed over by heavy layers of solid lava; so that no fire could be seen. Now, however, the key-stone to this ponderous arch, about a mile and a half in circumference and four hundred feet high, has fallen in; and an orifice of two hundred feet diameter is opened at the very summit of the dome. Through this aperture you look down to the depth of one hundred and fifty feet, and see the old lake, boiling and rolling and turning within its fiery walls. Soon the whole of this will probably fall into the boiling mass below, and be melted anew, exposing the lake, as in former years, to the astonished gaze of the traveler.

From this point we ascended Mauna Loa, and came to the spot which was the scene of such startling and unutterable wonders during the latter part of February and the first days of March. Here we found a hollow, irregular truncated cone, one mile in diameter, five hundred feet high, five hundred deep, about ten thousand feet above the level of the sea, with an orifice of about five hundred feet diameter. The crater still emits smoke and steam at some points; but it is so nearly cooled, that I went round it, over it, and into it. How changed the scene!

From the summit of the cone I could trace the now hardened stream in all its channels and windings, down the mountain, over the plains, and far into the forests of Hilo. It is half a mile wide near the source; but as it approaches the base of the mountain it spreads; and in the plains below it is from three to four miles broad. In some places it is separated into a score of channels, forming islands of ancient lava and of scathed and charred forest trees. The whole distance of the flow, with its numerous sinuosities, may be forty or fifty miles. Had it gone straight, with no extraordinary obstacles; and had it been confined to a channel of half a mile in width, it must have reached the shore at Hilo in less than two days. But God restrained it. By a law enstamped upon itself and on the surface over which it flowed, it was clogged and dammed and diverted by endless windings, so that, though the fountain played for twenty days and nights with awful and intense fury, the burning flood of ruin could not reach us. It fell short of Hilo by some ten miles; and, like a fiery serpent once rushing upon us, it now lies stiffened in death among the forests behind us.

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#### ARMENIANS.

##### DEMAND FOR MISSIONARIES.

THE urgent wants of the Armenian field have been frequently laid before the churches; but the response is tardy and inadequate. Appeals are made for men; but the supply is by no means in proportion to the necessities of the case. And it should be kept in mind, that while we are looking for missionaries to occupy places already open, other posts are rapidly becoming accessible. The heaven is spreading on every hand. Hence the present demand is no measure for that of the future; and if we act wisely, we shall frame our plans accordingly.

Our brethren among the Armenians are deeply



impressed with the constantly increasing wants of their field. They call for new laborers; but before they receive a favorable response, their plans are deranged by some unexpected opening of greater urgency. And so it will be for a long time to come, unless the foreshadowings of the future are altogether delusive.

That the friends of the Board may be more fully acquainted with the work which is going forward in Western Asia, and may prepare for the mighty enterprise to which God is calling them, the missionaries at Constantinople have collected a number of facts, showing the present state of the Armenian field. The survey is confessedly imperfect, especially in regard to the more distant parts of the empire. Still it will throw new light upon this most wonderful reformation; and it will show us what we may expect in future years, if we are faithful to our high trust. Greater things are yet to come, if we "believe."

### Roomelia.

The Armenians of European Turkey are upon a different footing from that of their brethren in Asia. "In the latter they may be considered a portion of the indigenous population; and as such they occupy villages around the large towns, in the same way as do the Greeks and Turks, and as do the Koords still further east. But in Roomelia they are strangers, or more properly guests. They have, however, long been established in the principal cities; but they have no villages of their own. These are occupied exclusively by Greeks, Turks, and more than all by Bulgarians, who, at some little distance from the capital, constitute the whole peasantry of the country."

With this distinction in mind, let us proceed westward from Constantinople. Makrikeuy and St. Stefano are properly suburbs of the capital; and though there are many in the government factories more or less enlightened, they will fall under the supervision of the brethren who shall occupy Pamatia. The promising state of Rodosto is already known. Malghara numbers three hundred Armenian houses; and some are regarded as "hopeful inquirers."

Adrianople contains four hundred Armenian houses. "It is an important place, having been the capital of the Turkish Empire before the capture of Constantinople; and it exerts an important influence on the surrounding country. There are minds here which have been interested, for years, in the great subject of salvation by the cross. Many copies of the Scriptures have been purchased by them at different times; but only one man openly professes himself a Protestant. He has joined himself to the community at the capital."

At Phillopolis, one of the principal cities of Turkey, there are two hundred and fifty Armenian houses. Several of its inhabitants are scattering "the good seed" around them, though they have not come out boldly for Protestantism as yet; and others are temporarily at Constantinople, greatly interested in the new way, who will doubtless do much good when they return to their homes. At Gallipoli, at the northern entrance of the Dardanelles, there are two hundred Armenian houses; and here too we find several persons who have become truly enlightened, one of whom gives evidence of piety.

Before leaving Roomelia, it should be known that much less has been done for its Armenian population, than for their brethren in Asia. Tours have been performed occasionally by colporters; but the cost of so long a journey has proved a serious objection to this species of labor. In fact, Adrianople and Phillopolis are visited only once in a twelvemonth. It is not strange, therefore, that the reformation has not made more progress in European Turkey.

### Asia Minor.

But a more promising field opens to our view south of the Sea of Marmora. Chanakale, the Asiatic castle of Dardanelles, with its two hundred Armenian houses, has several persons who are anxious to receive religious instruction. At Bandırma we find four hundred Armenian houses, in two-thirds of which the Bible is regarded as the standard of faith and doctrine. The colporters sent out by the mission are welcomed with joy; and the large number who are friendly to the gospel, prevents persecution. Only five, however, give evidence of a thorough change of heart. Several Greeks are partially enlightened, particularly a priest and a school-master. A reference to the map will show that this place must exert an important influence on the villages in its vicinity, as also on the peninsula of Cysicus and the coast of Roomelia. Into Kassaba, containing two hundred Armenian houses, "the gospel has made a large entrance." Priest Kevork is mentioned as quite prominent among the Protestant party. At Mohalich, which has three hundred Armenian houses, the gospel has proved the power of God unto salvation. Two at least appear to be new creatures in Christ Jesus.

Proceeding farther to the east, we come to a number of villages encircling Lake Nice. Though we shall find less that is cheering in this region, we shall see enough to convince us that the Lord has, indeed, begun to dispel the darkness of ages. In Gurle, which has two hundred Armenian houses, there is one enlightened priest; and through his influence some of the people are coming to the light. At Seulez, with its three hundred Armenian houses, one individual en-

deavors to promote the spread of the gospel. One of the priests at Yenikeuy, where there are seventy Armenian houses, proclaims the doctrines of the cross. Keremet has eighty Armenian houses; and one of its priests is a witness for the gospel. At Bazar Yenikeuy, having five hundred Armenian houses, there is a priest who feels some interest in the truth. Ortakeuy has two hundred Armenian houses; and a priest resides there, who is enlightened and useful. Benli and Koordbeleng have each three hundred Armenian houses; and in both are several active friends of spiritual Christianity, one of them (in Koordbeleng) being a priest. All the inhabitants of Yenikeuy, whether Greeks or Armenians, employ the Armenian tongue; and several have received the gospel. In passing from this cluster of villages, the missionaries call our attention to the number of priests, who are anxious to rescue their people from the errors of their church. Most of them were once pupils of a man in Constantinople, whose influence lives, though he has finished his course.

Let us next proceed to the neighborhood of Marsovan. Of this place there is no occasion to speak, as it has most unexpectedly become a regular station of the Board. In its immediate vicinity there are three villages, Hajikeyu, Vezirkeupru and Nadik, where we shall find "not a few enlightened men, readers of the Bible, and to the extent of their knowledge advocates of the truth." Amasia is the residence of a Pasha; and it has an Armenian population of about four thousand, many of whom read the gospel in secret, and pray to be delivered from their ignorance and bondage. A number of Greeks are also inquirers after the truth. And it is worthy of note that the services in the Greek church are performed in Turkish. At Zillé, containing an Armenian population of one thousand, a great fair is held every autumn, which attracts merchants to it from all parts of the country. It is a gratifying fact, therefore, that some of the people have correct views of the gospel. To the neighboring villages, moreover, the Word has found its way.

Tocat and Sivas, each having an Armenian population of ten thousand, are well known already to the readers of the Herald. The errors of the Armenian church have been vigorously assailed in both of these cities; and a spirit of inquiry has been aroused in many minds. For want, however, of the needed care and oversight, skepticism has made sad havoc. In the former place, infidelity claims two hundred adherents. And at Sivas, though the "little flock" which the Good Shepherd has gathered there, is a constant witness for the truth, a missionary is very much wanted. Gurin has one humble believer, a member of the Sivas church, who is active and useful. At Divrik there are eight professed Protestants, two of whom give evi-

dence of genuine piety. They are obliged to endure much persecution; but they have remained faithful hitherto, and they ask that some permanent provision may be made for their spiritual necessities. Egin has four thousand Armenians; and several are avowed Protestants, one being a member of the Sivas church. In passing from this region, our brethren say that the most intelligent of the population are more and more inclined to obtain and read the Scriptures; and hence there is a constantly increasing interest in the truths of the gospel among this class of persons. This is a very important feature in the work; and it should be always kept in mind, when we are forming plans for this part of Western Asia.

### *The District of Aintab.*

Marash, the residence of a Pasha, with its nine or ten thousand Armenians, demands our attention. "Its climate is healthy. Its winters are somewhat colder than in Aintab, and the heat of summer may be rather more intense. The Armenians seem to be a very simple-minded people, zealous for their religion, and yet open to conviction. It is thought that, with proper culture, this field would yield as great results as Aintab. There are villages in the vicinity, distant from twenty to one hundred miles, and containing an Armenian population of about ten thousand souls, which offer a very encouraging field of labor. There are fifteen or twenty Protestants in the city, and many more would join them, were it not for persecutions; but orders have just been issued from the capital, which will doubtless ensure freedom of conscience."

Zeitin has a population of ten thousand, all Armenians. From time immemorial they have maintained their independence in their mountain fastnesses. When their hearths are to be defended, the Bishop goes forth, with sword and musket, as the leader of his people. But the gospel has penetrated this wild region, and "much inquiry seems to have been awakened." Not far off is Yarpoos, with forty Armenian houses, in which a genuine reformation has been commenced. "One of its inhabitants, as ignorant as the rest of his countrymen, was in Aintab on business. He went to visit the shop of a Protestant, in front of which a townsman of his had recently fallen suddenly dead. The shopkeeper noticed his downcast looks, spoke kindly to him, took him to his house, and preached to him the gospel for six days. The peasant returned to his home, and began to preach Christ crucified. He is now known by all as a Protestant, and as a man that will never tell a lie or deceive."

Among the fifteen hundred or two thousand Armenians of Albistan a few enlightened men are to be found. At Adana, containing two or

three thousand Armenians, there are ten or fifteen persons who profess to be Protestants, and who have presented a request for a religious teacher. "Some of them are among the learned men of the place." Tarsoos has an Armenian population of about fifteen hundred; and its commercial relations are extensive and important. Though there is "some inquiry about the new way," no striking change is known to have occurred.

The account which Mr. Schneider recently gave of Kessab, published in the November Herald, will suffice for that village. Kebsé, Yoghnooolook, Hajjibabli and Bityas, all near Suadia, and having an aggregate population of five or six thousand souls, have manifested not a little desire to be instructed in the truths of the gospel. In Beilan, ten miles east of Scanderoon, with fifteen hundred or two thousand Armenians, are a few enlightened persons, one of whom has entered the seminary at Bebek. Of Antioch nothing need be said, in addition to what has already appeared in the Herald.

Besnè, one hundred miles north-east of Aintab, has an Armenian population of about one thousand; and there seems to be "the beginning of a religious movement." Malatia contains seven thousand Armenians, thirty of whom read the Scriptures, and inquire for the "more excellent way."

Orfa has become a familiar name to the friends of missions. Its civilization is of a higher order than that of Aintab; and it offers many inducements to the missionary. A Protestant community has been organized and recognized; and there is "a very encouraging spirit of inquiry among the people." Upon other places, moreover, it must necessarily exert a decided influence. At Birejik, with its seven hundred and fifty Armenians, Elness, containing about five hundred Armenians, at Adiaman, having two thousand Armenians, there are a few persons who wish to know more of the gospel and its blessed doctrines.

Orool, forty miles north of Aintab, has two hundred and fifty Armenians, "quite a number of whom are enlightened." At Nezir, with about the same Armenian population, "the good seed" has taken root; one of its inhabitants having joined the Aintab church, and others being friendly to Protestantism. Of Kilis, an outstation of Aintab, and having a church of six members, it is unnecessary to speak. And of Aleppo, the last of the places described in the present communication, it need only be said, that it contains five thousand Armenians; that two thirds of the audience which assembles on the Sabbath to hear the brethren of the Syria mission, belong to this body; and that there is far more disposition to inquire after the truth among them than is to be found elsewhere.

## Erzrum.

LETTER FROM MR. PEABODY, SEPTEMBER 10, 1852.

### Introductory Notice.

THIS letter of Mr. Peabody contains a narrative of trials and sufferings for the gospel's sake, which must awaken the sympathy of all good men. Though much has been gained for Protestantism in Turkey, the victory is by no means complete. The policy of the Sublime Porte is generous and manly; but unfortunately a change at the capital does not carry with it a change in the provinces. Hence in every new field of missionary interest, the battle must be fought over again. At every new point of inquiry, the old contest between truth and error must be revived.

The scene of this touching story is laid in Khanûs, a district in the pashalic of Diarbekr, the chief town of which, Khanûs-khalesi, is about fifty miles from Erzrûm. That the narrative may be more perfectly understood, it will be necessary to go back to the commencement of the present century. "About fifty years ago," Mr. Peabody says, "an Armenian priest in Khanûs, while traveling in Europe, fell in with some Protestant Christians, from whom he learned that the only rule of faith and practice was the word of God. He soon began to compare his religion with that which is set forth in the gospel; and he found, of course, that his church was full of error and corruption. He returned to his people, and began to preach this new way. A terrible persecution burst upon him, not, however, till he had convinced some fifteen families of the truth of the evangelical doctrines. His enemies, determined to put a stop to the further progress of this heresy, practiced upon its promulgator various severities, but without success. They finally told him that if he did not recant, his nose should be cut off. He assured them that he would submit to this barbarous treatment, rather than renounce the gospel. The threat was carried into execution, but without producing the intended effect. He continued to preach the gospel, so far as he was acquainted with it. His persecutors then determined to effect his death, to avoid which he was obliged to flee to Erzrûm, and embrace the Mussulman faith; and in this, it is said, he died. Some of his children, who are Mussulmans, are now living in this city."

At the time of the Russian invasion, in 1827-8, it appears that the fifteen families, spoken of above, emigrated to Russia; but after their faith became known, they were subjected to various indignities and cruelties. Some of them were even thrown into prison, where they were kept for years. But the truth was not eradicated from their minds;

and several of these families still remain in Russia, firm in the faith of their fathers.

About five years since two families returned to Khandis, "where they have been exerting their influence," Mr. Peabody says, "in a quiet way, till the number of families persuaded of the correctness of their faith amounts to eight, embracing about sixty souls."

Rather more than three years ago, Mr. Peabody ascertained the existence of these people in Khandis, a delegation having visited Erzurüm about that time, and earnestly requested that a teacher might be sent to them. And they have made the same request repeatedly, assuring the missionary that many in their village were convinced that the truth was with them, but that they would not venture to separate from the old church until they should be supplied with an evangelical preacher. "But we have never," Mr. Peabody says, "been able to find a suitable person for them. Last winter they were constantly annoyed by their enemies; and in the spring two of their number visited us, to see if we could not do something to supply their intellectual and spiritual necessities." At this point the story of these friends of the truth becomes intensely interesting.

#### *Promised Deliverance.*

After the return of the Khandis men to their home last spring, their persecutors began their work in earnest. They were spit upon, beaten and stoned. The wife of one of their number was taken by force from her husband. Another was not allowed to gather his hay; and one family was turned out of their village. Two men came and made known to us their distress; and they wished to ascertain whether we could not do something for their relief. The British Consul kindly wrote a letter to the Pasha of Müsh, stating the gross outrages that had been inflicted upon these men, and begging him to order the Moodir of the district to see that such doings were arrested, and the sufferers restored to their rights. We dispatched our evangelical Vartabed, and with him one of the other brethren, regarding it as a good opportunity to endeavor to impart the consolations of the gospel to those oppressed and down-trodden men, and also to diffuse some light in the other dark places which they might visit.

In company with the two men from Khandis they left us, and reached their village in two days; but they were not allowed to lodge there for the night. Their traveling equipments were thrown out of the house in which they had been invited to stay; and one of their Khandis

companions was severely beaten. They went to the Moodir to obtain one of his police, with an order that they should be permitted to return to the village, and remain in it for the night; but the officer and the order he alike refused to grant, alleging that his subjects were very rebellious, that he was unable to govern them, and he was afraid that, should they go there, their lives would be in danger. He told them to go to another place; whereupon they yielded to his wishes, and spent the night and the next day, which was the Sabbath, in a neighboring village. There they were visited by several brethren, whom they exhorted to faith and patience, and with whom they prayed.

On Monday they left for Müsh, the Moodir having gone thither the day previous. The Pasha treated them courteously, had a copy of the firman for the Protestants taken, called the Moodir, and ordered him to restore to the Protestants in his district the rights of which they had been deprived, and thenceforward to protect them. This the Moodir promised to do. He assured our brethren that the wife should be restored to her husband; that the man who had been cast out of his village, should be furnished with a house in the village where most of the Protestants reside; and that, for the future, no man should lift his finger against them with impunity. He was very anxious, however, that our brethren should not remain in Khandis more than two days, fearing, as he said, lest they should increase the excitement and hostility to such a pitch, that the enemy would take vengeance on them; and then what could he do?

#### *Severe Persecution.*

After spending several days in Müsh, where an opportunity was enjoyed for intercourse with a large number of the people, and for the disposing of a few books, our friends returned to Khandis, and spent three days in the village from which they had been ejected, having free intercourse with the Protestants and others. "They were treated well," Mr. Peabody says, "even by those who manifested the greatest opposition when they first arrived. They wished very much to spend at least two weeks with the brethren; but as the orders of the Moodir that they should speedily leave were very peremptory, and they feared that if they resisted his will he might become more inimical to the Protestants, they took their departure." The narrative proceeds as follows:

For four days after this the Protestants enjoyed rest. Then, however, their ene-

mies came down upon them with greater violence than ever. Some of the Protestants went to the Moodir, and reminded him of the firman and of his promises; but he told them that it was impossible for him to protect them. They informed him that a vizirial letter was coming to them from Constantinople, ordering that they should be separated from the Armenian community, and treated as other Protestants, formed into communities, are treated. He replied that if such a letter came, he should not regard it in the least. A few days subsequently the Moodir, accompanied by the Vartabed of the district, the priests and head-men of the villages, went to the village of the Protestants, and ordered them to appear before them; when they forced six families into outward submission to the Armenian church. The Moodir said that, in case they refused to obey his command, they should be banished from the district; that he would drive them out by force the next day, if any of them should attempt to remain in it; and they would be killed by the Koords. The two heads of families that did not submit, were compelled to flee for their lives, leaving their wheat ready for the harvest un-reaped, their sheep, cattle and horses without an inclosure, and even their families without a shelter.

These victims of persecution and injustice turned their steps toward Erzurum. For fear of being pursued and put to death by their enemies, however, they traveled by night and concealed themselves by day. Continuing his affecting recital, Mr. Peabody says:

For two weeks they were with us, during which time we exerted ourselves to the utmost to relieve their distressed condition. The British Consul expressed his sympathy, but he did not know what more he could do. Had his kavass been here, he would have sent him, with one of our Protestants, to endeavor to relieve the present distress of their families and secure their property. He represented their case to the Pasha; but, as this district is not in his pashalic, he did not feel that he had any right to interfere directly. He finally consented to write a letter to the Pasha of Mush, and another to the Pasha of Diarbekr, requesting the former to furnish a guard to protect the Protestants, and giving an account of the matter to the latter. Not having confidence that these letters would be of much avail, we felt it necessary that one of us should visit that

place; and Mr. Dunmore kindly offered to go with these suffering brethren, if he could obtain a kavass to accompany him. After various vexatious delays, he left yesterday morning with his servant, in company with pastor Hohannes of Adabazar and teacher Simon of Nicomedia, who have spent a week with us. What Mr. Dunmore will be able to accomplish, is very uncertain. We feel no small degree of solicitude in regard to the results of his mission.

#### *Cause of the Outrage.*

Mr. Peabody makes a statement at the close of his letter, in accounting for this outrage, which is worthy of being remembered.

You will naturally inquire why such excessively stringent measures are adopted in Khanis to exterminate Protestantism? Is it because the Moodir is a worse man than other Turkish governors? This I do not believe. But the head of the Armenians, himself an Armenian, is very wealthy, and a perfect monster of oppression and cruelty. It is his practice to call every year for some fifty men to reap his fields, without the slightest remuneration. Whenever hay is necessary for his cattle, he obtains it in the same way. When any persons in his village will not consent to his entering their families, for the purpose of gratifying his vile lusts, they are forthwith banished. Most of the people detest him; but they have not courage and energy enough to unite in opposition to him. If a few combine against him, he does not find it difficult to bring them into subjection again; and they reap the bitter fruit of their hostility. Last year he so oppressed the inhabitants of one of the villages, that they persuaded their head to enter a complaint against him to the Pasha of Mush. Hearing of this he took with him several men, seized the complainant, conducted him to the Moodir, and ordered that official to bastinado him, giving him five hundred blows; and they were inflicted accordingly. The Moodir is the slave of this tyrant.

Mr. Peabody regards another fact as having great influence with the Moodir, which is, that the Protestants have no religious teacher. "Were they provided with such a person, he has said that he would most surely protect them. Then it would be evident that the representations of their enemies, which describe them as being entirely destitute of any faith, is a mere fabrication."



### Nestorians.

LETTER FROM MR. COCHRAN, AUGUST 17, 1852.

THE Lord has often interposed for our brethren among the Nestorians in a very striking manner. At times, indeed, the very existence of the mission has seemed to be put in jeopardy; but man's extremity has always been God's opportunity. In ways that were unexpected and surprising has their deliverance come; and they have gone forward in their work with songs of rejoicing.

The statements which follow, it will be seen, belong to a new chapter in this remarkable history. Once more has the God of missions raised up a friend for our brethren in their hour of peril. Though it is not certain that he will accomplish all that his kindness and generosity prompt him to undertake, it is very clear that his aid must be of very great value, both now and hereafter. And no one, after reading the subjoined letters, will need to be reminded, that the thanks of all those interested in the American Board are due, as well to this distinguished gentleman, as to Him who is always "wonderful in counsel and excellent in working."

### Distinguished Visitors.

We have recently enjoyed a very refreshing visit from Lieut. Col. W. F. Williams, the British Commissioner for settling the boundary between Turkey and Persia. He turned aside with his numerous party, on approaching our locality, to tarry a couple of nights with us at Seir. He is a gentleman of distinguished worth, of extensive observation and acquaintance in these eastern lands, and, I presume, will be favorably remembered by yourself, as well as by our brethren in Erzurum and in other parts of Turkey, for his very efficient aid and sympathy rendered to them and their work in years past. He is accompanied by a scientific gentleman, Mr. Loftus, who by his explorations and researches in these ancient lands has made, and is making, many valuable contributions to both physical and antiquarian science. Colonel Tcherekoff, the Russian Commissioner, a gentleman of great urbanity of manners and kindness of heart, and Meerza Jaafar Khan, the Persian Commissioner, with their numerous trains of attachés, courteously accompanied Colonel Williams, and added much to the interest of the occasion.

The encampment of sixty or more white Frank tents, the harbingers of

light and civilization, on the pleasant meadow land in front of our dwellings, was a sight as beautiful in itself, as it was rare for our community to behold. You will infer that such a visit will long be remembered socially, as an epoch in our secluded and monotonous life; but it is its peculiarly providential and timely occurrence, and the advantages which we have reason to believe will accrue from it to our work, both in Oroomiah and in Koordistan, which more emphatically render it worthy of mention.

The party spent nearly three days with us, mingling in friendly intercourse, joining in religious worship, inquiring fully into the nature and extent of our missionary labors, and seemingly availing themselves of every opportunity to impress upon the Mussulman authorities and the community their appreciation of the importance of our work. Upon their taking leave of us, the Russian Colonel expressed most frankly and cordially the pleasure which the visit had given him, and the sentiments of friendship he entertained. The Persian Commissioner, who has visited England, and can speak the English language intelligibly, and has a high reputation for candor and veracity for an oriental, remarked, "You are good men. You only seek the good of our country; and I desire that your number may be increased, and that you may be prospered in your benevolent work."

### Friendly Aid.

But we cannot find words to express the admiration or the gratitude we feel towards Colonel Williams, a comparative stranger to us, though not to the nature of our missionary plans, nor to deeds of high-minded benevolence in these oppressed lands, for the interest he manifested in our labors, and the efforts he made for their promotion. Not to speak of the gratification he manifested in learning the condition of the several departments of our labors, nor of the donation of more than sixty dollars, placed in our hands for distribution among the sufferers from the ravages of cholera in our community at the present time, his extraordinary and most unwearied efforts to relieve our mission station in Gawar, are beyond all commendation, as they are beyond all precedent in the history of this and perhaps of any other mission in these lands. Upon being informed of the interference of the Turkish Moodir to prevent the erection of dwellings in Memikan, and the apprehended annoy-



ance to which our brethren there might be subjected, from the accidental murder by Koordish robbers of a Turkish soldier, while a guest for the night at the house of Deacon Tamo, the Colonel most earnestly entered into the subject, wrote letters to the Mudir, to Mar Slewa, the instigator of the oppression and probable tool of Mar Shimon, and to the Pasha of Van; and Mr. Loftus, a member of his expedition, he also dispatched to Gawar for the sole purpose of affording all possible relief and support to our brethren; and furthermore, when evil-minded men, before the arrival of Mr. Loftus at Gawar, had instigated the Moodir to cause the arrest of Deacon Tamo and several other residents of Memikan, upon the pretended suspicion of their being the murderers of the soldier, to load them with heavy chains, and to force them off to Bashkullah, there to be imprisoned in a filthy dungeon, and when Mr. Coan, on his way to Oroomiah to consult with the mission in respect to the release of the sufferers, accidentally fell in with the expedition, and rehearsed the events that had occurred, he promptly ordered his tent to be struck, and, accompanied by his secretary and Mr. Coan, immediately repaired to Bashkullah, effected the release of the prisoners, and caused them to be placed in one of his own tents, and then hastened to Van, a distance in all of six or seven days, to lay the case personally before the higher authorities, and attempt to secure redress and protection for our mission and native helpers! The result of these efforts are not yet known, as the party has not returned; but whatever it may be, it cannot in any case militate against the truly benevolent and self-sacrificing intentions with which he was actuated. A letter just received from Mr. Loftus, after relating the successful efforts of Col. Williams in securing the removal of the prisoners from their dungeon, and the further prosecution of his object at Van, adds, "*Depend upon it, that he will not leave a stone unturned to effect the praiseworthy object of his journey.*"

What could be more truly providential than this whole affair! The long expected visit of Colonel Williams has been delayed till the last desperate step in the foul plot to break up the station, and perhaps to destroy the lives of innocent men, had been taken; and then he suddenly appears before the face of the perjured authorities, to convict them of their cruel injustice, and apparently to

confound them, and intimidate them by the very rehearsal of their guilt from further designs against the cause of truth and righteousness. It is of the Lord!

#### LETTER FROM MR. COAN, AUGUST 12, 1852.

PRIOR to the date of the foregoing communication, Mr. Coan had written a letter in which he describes in detail the valuable services rendered to the station in Gawar, and to the mission generally, by Col. Williams. The readers of the Herald will be glad to know the particulars of this remarkable interposition.

#### *An unexpected Casualty.*

You were apprised last month, that we had been hindered by the authorities in our building. We had been told by the Moodir of this district, that he acted upon the responsibility of himself and his council; but we have since learned that orders to put a stop to the work were received from the great Pasha at Van. Shortly after the laborers were dismissed, Mr. Rhea left us for Oroomiah to consult with our brethren there, and see what could be done to obtain redress.

The evening after he left, a Turkish soldier came to our village to pass the night. He was on his way to Jeloo; but he turned aside to come here, it may be, from motives of curiosity. I had formed an acquaintance with him the year previous, and knew him as a Nestorian from near Mosul. He then wished to leave the service and come with me. According to his own story, he had unwittingly killed a young man, and had fled and entered the service, to escape punishment. While with us he attended our evening worship, and appeared quite attentive, assuming the posture of prayer with the rest.

He had a beautiful Arab mare with him, which he feared might be stolen, and which he was urged to put into my stable. He refused, saying that he would sleep near her, and that she would awake him, in case of danger from thieves. Accordingly, he lay down before our door, with several others who were accustomed to sleep there. About eleven o'clock he was awakened; and he warned the men to be on the alert, as thieves were in the vicinity. We who were within, were roused by the loud barking of dogs; and shortly afterward we heard the report of fire-arms. The night was dark; but the soldier had gone in the

direction of the barking dogs, and had fired. He returned and reported that he had seen two men, who fled; and he advised those who were within, some of whom were villagers, to be wakeful. He then lay down in another and more elevated place.

At midnight the dogs gave another alarm; and the village shepherd was driven in, having been severely injured by the shower of stones with which he was pelted by the marauders. Half an hour later, we heard the report of three guns; and a man came in immediately, saying that the soldier had been shot, and he feared that he was dying. I instantly rose and went with a light. I spoke to the poor man, but he gave no reply; he had ceased to breathe. He had fired a random shot in the direction of the dogs; the flash of his gun revealed his figure; and two guns were fired at that instant from an ambush in another direction, one of which proved fatal. Deacon Tamo, who was in his house, and his brother Eshoo, the Reis of the village, came at once; but many of the villagers were afraid to put their heads out of doors. A cry of murder was raised, however, and I tried to persuade some one to go immediately to Dizza, and inform the authorities of the event; but no one dared to do so till daybreak, when Eshoo and a young man went. They were retained in Dizza; and six soldiers came for the body, which had been covered up in the place where it fell. This was on the 15th of July.

All the principal men of the village were taken to Dizza, where they were detained for examination till Saturday morning. They then returned to their homes, greatly to the relief of their friends; for, added to their distress for their husbands and fathers, the village was quite insecure from the attacks of the ruthless Koords, who had meantime carried off an ox from Eshoo's house, and committed other depredations in the neighboring villages.

#### *A Providential Meeting.*

Our brethren hoped that the Nestorians of Memikan would not suffer any further annoyance from the Turkish authorities; but the enemies of the mission determined to make a bold and vigorous effort to arrest its labors in Gawar.

On the 30th of July, Deacon Tamo, his brothers Eshoo and Zaia, Koshabad, the village shepherd and seven others, were arrested, taken to Dizza, and thrust into prison, where nothing was given

them to eat. Next morning two were released; but the rest were taken to Bashkullah. On the 3d of August all, except the five whose names are mentioned, returned with the sad tale, that their companions were loaded with chains, and cast into a dungeon, their feet being fast in the stocks; that unless relief should speedily be afforded, they would share the fate of many who had died in the same place, within a few days after confinement, from their rigorous treatment. Our friends were called "dogs" and "murderers;" and we ourselves were accused of participating in the crime!

I immediately mounted my horse, and rode all night, intending to reach Oroomiah the next day, where I expected to find papers to Mohammed, Pasha of Van, from the English Consuls, Mr. Brant of Erzrdm and Mr. Stevens of Tabreez, and Col. Williams, Commissioner on the boundary between Turkey and Persia. By the good providence of God I reached Baradost the next day, just as the Commissioners with their train, quite unexpectedly to me, came down upon that plain. We had heard through our brethren in Oroomiah, that three of the Commissioners had visited them at Seir, and were passing northward; that Col. Williams especially had interested himself in our infant station, had kindly written letters to the authorities at Dizza, Bashkullah and Van, commending us to their regard and protection, and had dispatched Mr. Loftus, the geologist of the party, to visit us and give us a word of cheer in our trying circumstances. But affairs had reached such a crisis that we felt that something must be done at once; and I felt constrained to forego the pleasure of a visit from Mr. Loftus and his secretary, with no expectation of crossing the track of the commissioners on my way to Oroomiah. Judge then of my surprise and delight at the prospect of meeting them in a manner so opportune, so providential.

I rode forward to meet Col. Williams, who had not yet come up to the camp, expecting after a short interview to pass on to Oroomiah. The Colonel met me very cordially, and kindly inquired if any thing unpleasant had occurred to bring me there, as he knew we must be expecting Mr. Loftus. I told him that I had started from home, hoping to procure the release of innocent men, cruelly imprisoned. He invited me to return to his camp, saying, "You need rest and refreshment. Come; I will give you my

bed; and you shall rest while your breakfast is prepared. Afterwards we will talk over this matter." But I had no inclination to sleep, while these poor men were suffering.

After I had given my account of the affair, he said, "Be ready in an hour; and I, with my secretary, Mr. Churchill, will accompany you to Bashkullah. Your horse is jaded; and you shall ride mine." I replied, "I most sincerely protest against your undertaking a journey of twenty hours over so difficult and mountainous a country. Will not a letter from you to the Pasha serve every purpose?" He refused to listen to me; and I was obliged, like a good soldier, to submit to the Colonel's orders. Although he had finished his day's march, and his tents were pitched, he ordered them to be struck, and the line of march to be taken toward Bashkullah.

Mr. Coan says that his acquaintance with the Russian and Persian Commissioners was short, but extremely pleasant. "On parting with them," he writes, "I felt that I had left friends; for it was with their cordial approbation that Col. Williams undertook the journey."

#### *Partial Relief.*

We started in the afternoon, and rode till dark, when we pitched our tents among the wild mountains of Somai. We were in our saddles fifteen hours the next day, and reached Bashkullah about nine o'clock in the evening. Kamil Pasha, the civil Governor, was absent; indeed, he had been several weeks on a tour through Koordistan. Mustapha Pasha, the military Governor, who acted in the place of the civil Governor, and who had cast the poor men into prison, we found at dinner in his tent. He was taken much by surprise, and seemed a little cool at first. But when he learned the Colonel's rank, and that he was the Queen's Commissioner on the boundary question, his surprise was greatly increased. He blamed Col. Williams very much for not giving him notice of his coming, that he might have gone out to meet him with becoming honor. The Colonel replied, "My business is urgent, and requires haste;" and he then proceeded to state the reason of his haste. The Pasha replied that he was only acting as agent for Kamil Pasha, and that he could do nothing upon his own responsibility, but must wait the orders of his superiors. Upon Col. Williams's pressing the point, he said if any one would become security for the re-

appearance of the accused, for the investigation had not yet been completed, he would let them go. Col. Williams instantly replied, "I know these men are innocent, and I will be their security in the sum of a thousand pounds." We left the Pasha after midnight, but without effecting any thing decisive.

The Pasha called at Col. Williams's tent twice the next day, when the injustice of this cruel imprisonment of innocent men was fully discussed; also the right of Deacon Tamo to put up a house for us. The Pasha said he could not act without orders from his superiors, and that if he should dismiss the prisoners on his own responsibility, he should expose himself to great censure and to the loss of place. "Very well," said Col. Williams; "my visit to this place, its object and issue, will be reported in my dispatches to my government and yours. Will you furnish me with a guide to Van, as I wish to see Mohammed Pasha in relation to this matter. Meanwhile I have to request that these innocent men, the victims of persecution, be respited from their labor,\* chains and dungeon, and be provided with a comfortable place in which to remain; and let their bread be at my expense, till you hear from me again." The Pasha could not deny this humane request, and gave orders accordingly.

An hour or two afterward the prisoners were brought to the tent of Col. Williams; who gave them a few words of encouragement, telling them that he would do all he could for their release, and that he was going a journey of three days to Van, expressly for that purpose. It is needless to say that they were exceedingly thankful to their deliverer; and it was affecting to see them declare their gratitude to him.

On the following morning Col. Williams and his party left early for Van; and Mr. Coan returned to Gawar.

#### *Affairs at Memikan—the Bishop.*

I was provided, at the request of Col. Williams, with two soldiers as an escort. They were charged with a message to the authorities here to furnish us with men to guard us from all harm, by day and by night. After reaching home, I found that on the night of my departure from Gawar, two other persons in our village were apprehended; that they had

\* They were chained together, and at work in brick, under task-masters.

been taken to Bashkullah; and that the soldiers had been very insolent, beating some who were in our employment, knocking down an old man, and committing depredations upon our property and that of the villagers. Indeed, our residence here was growing every day more and more insecure; and the position of Mr. Rhea and my family was anything but pleasant. But at this juncture they were favored with the visit from Mr. Loftus and his secretary, who turned aside, three days' journey, to see us. The visit of these gentlemen was extremely gratifying and opportune. Mr. Loftus, accompanied by Mr. Rhea, carried in person the letter of Col. Williams to the Moodir, who made great protestations of kindness and friendship for us, the sincerity of which remains to be tested.

Our brethren at Memikan were awaiting the result of Col. Williams's visit to Van, as may well be supposed, with very great solicitude. After this remarkable interposition in their behalf, however, we have strong reasons for believing that the Lord will not suffer their work to be arrested.

The principal agent in causing the arrest and imprisonment of these innocent men, and in accusing us of the foul crime of murder, we have every reason to believe, is the Bishop, Mar Slewa. He is a member of the council; and with two Koords, also members of the council, he came here, and made a sort of mock examination of the case. With these same Koords he went to Bashkullah with the prisoners; and, as we have heard, instead of pleading for the unfortunate victims of his persecution, quietly assented to their condemnation. Of course he disavows to their friends, when they remonstrate with him, any agency in this persecution; but the evidence is all against him.

#### *An Acknowledgment—The Villagers.*

We have been much humbled, in view of the weakness of our faith amid trials and disappointments, by the very signal manner in which God has thrown in our path, at a time when every circumstance seemed to conspire against us, the gentlemen of the commission, both English and Russian; all of whom manifested the strongest sympathy with us and our work. And we would here record our gratitude to God, and our heartfelt thanks to these gentlemen, to Col. Williams in

particular, for the interest which they have taken in our affairs. Words fail to express my feelings; and I could only weep my thanks to Col. Williams on parting with him.

The following testimony is particularly gratifying. It shows that the labors of our brethren, amid all their trials and privations, have not been in vain.

In all these trials the people of our village have stood by us, with a zeal and fortitude which are truly commendable. The poor men who were seized, were told on their way to the prison, that if they would say that we were the murderers, they should escape. During the investigation they were asked whether they or we were the murderers, and were warned to have no more to do with us, upon pain of being confined in prison till they died. They replied, "Neither we nor they are the murderers. We will not forsake our friends; nor will we accuse them falsely of this crime, though we die."

The reader will not be surprised to hear that this unhappy affair has caused much suffering to the poor people of Memikan. "It is now the time of harvest," Mr. Coan says, "and every laborer is needed. Our summers are short; and every muscle must be tasked to provide for the long winter before us." He also adds:

As yet we are unprovided with a shelter from another winter's storms. The quarters which we now occupy, threaten every day to come down upon us. Indeed, the end of the wall in Deacon Tamo's house fell in some time since; and the family barely escaped. Besides, we are putting our friends, who have hitherto sheltered us, to very great inconvenience. Deacon Tamo has been obliged to straiten his own quarters very much to give us room.

As you may be aware, the insecurity of life and property in Koordistan has compelled the people to bring their cattle and flocks into their houses, to save them from the bands of robbers. For large families, in narrow quarters, this is very difficult; and the heat and stench of their stables by night, in the summer season, expose the inmates to sickness. This village has been remarkable for its healthiness hitherto; but owing to this cause, or to some other not known, twelve have sickened this season in Deacon Tamo's family, and one has died. His mother and little son now lie dangerously sick.

### Salonica.

LETTER FROM MR. MORGAN, SEPTEMBER 28, 1852.

#### Death of Mrs. Morgan.

THE brethren at Salonica have suffered another sad bereavement in the death of Mrs. Morgan. This event took place on the 10th of September, the disease which terminated her days having been a malignant typhus fever. It was not till a few hours before her departure that Mr. Morgan became aware of her danger. He had no missionary brother or sister with him; for Mr. and Mrs. Dodd were absent, and Mr. and Mrs. Parsons were confined to their house by a temporary illness. Bedros, the Armenian assistant of the station, first endeavored to announce the approaching crisis in a language which was not understood. Then his wife came, and said in Greek, "The madam dies." "Not one word of preparation," Mr. Morgan says, "not one of Christian consolation to fortify me; but, like the hammer on the naked anvil, the blow fell."

As soon as I could command myself, I went in to tell my dear wife of the speedy change which awaited her. She was sleeping heavily, as before, when I bent over her. I aroused her, as well as I could, and said, "Hattie, the physicians have just been here, and have left a message which breaks my heart. They say that you must die." She opened her eyes, and threw her head back, and seemed to comprehend my words. I asked her, "Are you ready or willing to die?" "Yes." "Do you love the Savior, Hattie?" "Yes." "Do you love him much?" "Very." "Do you love me, Hattie?" "Yes." "Do you love the Savior more than me?" "Yes." I would gladly have had more conversation with her, but her mind was evidently so drowsy that I forebore; and we did not need one word to assure us of her interest in the blood of the Savior.

Then came the hours of waiting for her departure, hours of agony and tears, and yet hours of sweet consciousness of God's presence, of blessed assurance that the one who was departing, was on the verge of bliss inconceivable. We often sought the mercy-seat, and found it, as ever, a blessed place. The prayers in which I joined in heart, were in Turkish or Armenian, of neither of which could I understand a word; yet it was prayer; and it entered the ear of One who knows all tongues; and his answer distilled upon us like dew. Yet

I longed for some one, of my own tongue, to whom I could speak, and with whom I could pray. But this was not possible.

We have often thought of the fact that we were three families here, and of the sickness and sorrow of the future, and that we could stand by each other's side, to assist and comfort. But God has taught us thus early that, though we are three here, a sister may lie down and die, and no sister's hand be near to smooth her pillow, or perform for her those offices that none but a sister can perform; and that a brother may stand alone in agony, and no brother's voice direct him to the promises of God. He has taught us that in the hour of sickness and trial we must look to him alone, and lean on him alone.

My wife lingered until twenty minutes of ten o'clock, her pulsations of breath becoming gradually less violent,—for I can describe her breathing in no other way,—till she gently ceased to live. Not a struggle or a sigh, not the moving of a muscle, marked the moment of departure. The beautiful words, so familiar to all, "So fades a summer cloud away," &c., could have no more appropriate application than to the departure of my beloved wife. She fell asleep in Jesus. Blessed sleep!

Mr. Morgan next adverts to the preparation which his wife had made for her great change.

During the summer my duties have required that I should be in the city every day; and she, therefore, was left at the country house to seek retirement, as often and protractedly as she chose. She said to me that her spiritual privileges had been greater than usual, and that she had enjoyed more than ever the reading of the Scriptures and prayer. One of our sisters says that she often, on entering Mrs. Morgan's room, found her with her Bible in her hand. She loved prayer.

A few days before we came into town, she was sitting in her rocking chair, busy with her needle, when she called me to come and sit by her side, as she had something to say to me. I was feeling very ill, and I think at the time lying down; and it was with great weariness that I could sit up any length of time. But I took my seat, when for a long time she talked of sickness and death, and this with perfect calmness and cheerfulness. Among other things I recollect her saying that she had no fear of death. If it was God's will, she



was willing to die. She only wanted to live near to God. I remember well this expression, "I desire to have God above me, and around me, and within me." "Yet," said she, "this is no presentiment of death. I have no such presentiment. It is only that this is the way I feel about dying, and I desired to tell you of it." Was not the ripe fruit even then loosening from the stem?

On the Wednesday afternoon before her death, I sat down by her bedside to read a passage of Scripture to her, and pray with her. They were the last hours of her life in which she could have engaged in such an exercise. I selected a favorite chapter, the fourteenth of John, and asked her if she remembered how it commenced. She, smiling, began at the second verse, "In my Father's house are many mansions." In the reading of the chapter she seemed deeply interested. At the 21st verse or the 23d, she interrupted me, saying, "Why, Homer, that chapter never seemed half so precious to me before."

Yes, she was ready. By God's grace she was prepared to die. Death had lost its terror. It was the messenger for her spirit to admit her to a brighter world. There is no darkness in her grave. It has the blessed, illuminating promise of a resurrection. My heart sinks, and would despair, did not God sustain me, when I think of this terrible loss. Yet I exult, when I think of the glory and rapture which is hers now in the world of light. I think of her in her brightest, happiest moments; but in heaven it is a brighter, happier smile she wears. Blessed be God for the light of his word on the darkness of the future! Now earth is dark; the grave is resplendent, glorious in its inheritance from the Savior's victory over it, the first fruits of the resurrection. We have many tears for our deep bereavement, for this poor dying people whom she so much loved, for the large circle of friends, that large and most affectionate family of sisters. But for her we have none. She is safe in heaven.

#### Constantinople.

LETTER FROM MR. EVERETT, SEPTEMBER 28, 1852.

#### Church organized at Rodosto.

THE commencement of an out-station at Rodosto is already known to the readers of the *Herald*. During a visit which Mr. Everett made

to that place last year, he had interviews with three inquirers; but "the multitude were ready to dispute." Now he finds that great changes have taken place, in connection with the labors of Baron Muggerditch, late pastor of the church at Trebizond. These changes will appear from the following extract:

A Protestant community has been established, and tried by persecution. God has inclined the Governor to protect and defend this little band against the many assaults of their enemies. The attendance on the preaching of the gospel has been as high as forty; but through fear it is now reduced to twenty.

I found that those whom I considered hopeful inquirers last year, had made marked progress in religious knowledge and experience, and were able to give a reason for the hope that was in them. Two new brethren had been added to them; also a pupil of the seminary, and another who expects to join the seminary this fall. When I met these five brethren, I felt as Peter did when he met the pious band at the house of Cornelius. I saw evident signs of the Holy Spirit's work; and I could only exclaim, Who can forbid these brethren from enjoying all the ordinances and privileges of the gospel?

We spent two days in examining these five brethren as to the ground of their hopes, their Christian experience, their knowledge of Christian doctrine and of the ordinances and privileges of Christ's church. On all these subjects we were pleased and satisfied with the answers given; and we were convinced that God had called them. On Friday, September 17, we organized the church. After the members had assented to the articles of faith and taken the covenant, we united in celebrating the Lord's Supper. It was one of the most precious seasons of my life. We were few in number. In an upper room of a Turkish house, in the midst of a city given to idolatry and heartily opposed to the truth, that little band vowed to be wholly the Lord's, and to live only to his glory in wielding the weapons of truth, until Satan's kingdom should be entirely destroyed. I never felt more sure that the gates of hell could never prevail against Christ's church, founded on the plain and simple principles of his word.

This is the first church in Roomelia, out of Constantinople; and it is situated so as to exert an important influence on all the Armenians of Turkey in Europe. Rodosto is only about thirty-eight hours



from Adrianople, twelve hours from Malghara, where there is a large body of Armenians, twelve hours from Silivria, four from Chorloo, and seven by steam from Constantinople. We trust that light and truth will break into all this dark region soon. On the Sabbath I preached twice to an audience of twenty. More would have come; but in the morning the Vartabed directed his sermon against me, and, taking up the sacred chalice, and grasping it with both hands, he declared in solemn tones that if any one went near me, he should be deprived of the grace of this cup! Fear kept the curious and timid away.

Monday morning, at seven o'clock, I met the little band to join with them in praying, as is their custom, for the Holy Spirit; and I verily believe that the Spirit was with us. I felt that so long as such union and love, such fervency of desire for the salvation of their kindred according to the flesh, prevailed, that church would be safe, and that God would add to its graces and numbers. It was my farewell meeting.

### Aintab.

LETTER FROM MR. CRANE, JUNE 8, 1852.

#### Movement in Marash.

FOR some reason which is unexplained as yet, this letter has been very slow in reaching its destination. Still the facts which it communicates, have not lost their interest by reason of the delay; and they constitute the first chapter in a history, which will hereafter be read with great interest.

As I intimated to you in a recent letter, we were beginning to regard Marash as closed, at least for the present, to any direct effort. But while thus waiting in suspense, leaving the result with Him whose work it is, what was our surprise to hear that a number were becoming deeply interested in the truth! Letter after letter came, stating the incipient movement. But we did not feel ourselves authorized to send any one there; for already had our men been, in more instances than one, driven forcibly away.

At length, finding that letters were ineffectual, they selected one of their number as a delegate, and sent him with a petition signed by ten, urging us no longer to turn a deaf ear to their call. Nor could we. Two of our most prominent men were selected, and sent to their aid. In their hands we placed the

general firman of the Sultan, given for the protection of the Protestants in the Turkish empire, and also a special order recently obtained from Constantinople, for the protection of the Protestants in Marash. And lest they should be seized and sent away as idle strollers, we committed to their care a small amount of goods. It is a law in Turkey that any one of the rayahs, thus strolling about without any thing to do, may be arrested and sent back to his own city; but if he has debts to collect, he is permitted to stay. For this reason we thought it prudent to provide for the worst.

#### Gross Oppression.

The Aintab brethren set out upon their mission on the 10th of May, and arrived at Marash on the 11th.

Nothing occurred till the following Sabbath, May 16, when our brethren collected around them a room full of inquiring listeners, to whom they were expounding the truth; but they had not proceeded far, before three of the most influential of the Armenians entered the room, and took their seats, as if to hear the discussions. They listened for a few moments with apparent interest, when one of them interrupted the train of thought by the question, "What is God?" "God is a spirit," was the reply. "But what is he like?" "We can liken him to no being or thing; he is an uncreated spirit," it was said in answer. "Do you then by this deny that God may be represented, as our bishops teach, as a venerable old man, with a flowing white beard, and the Son as a young man with a full black beard?" "Of course we do," was the reply; "for we have no authority for any such representation in the Bible." Upon this the men arose, two of them falling upon the young brother who was the chief speaker, and commenced beating him and calling him an infidel, &c., at the same time also seizing the grey beard of his aged companion, spitting in his face, and offering both all sorts of indignities. While this was going on, the third man had gone to the Governor's palace, and entered a complaint; and he soon returned, bringing one or two officers with him.

By this time a crowd began to collect at the door, and join in the abusive treatment. The officers, being rough men, seized the brethren, and, beating them, drove them along, amid the hoots and jeers of the constantly increasing mob,

to the palace of the Governor. Three of the most prominent men who had come out in favor of the truth, seeing the indignity thus shown those whom they had been instrumental in bringing there, determined to go and share their fate.

It was now the middle of the afternoon. Arriving at the Governor's palace, they were ordered into his presence as criminals, and guarded by several officers. The Governor demanded who they were, and why they had come to Marash, making such an uproar among the people? They replied that they were Protestants from Aintab; that they had come at the earnest request of those of their own persuasion, to converse with and instruct them. "But there are no Protestants here," roughly responded the Governor. The three Protestants, having been thus far listeners, now came forth, saying, "We stand as representatives of the Marash Protestants. There are more; and they too are ready to come and testify, if needed." They had hardly finished this sentence before the Governor peremptorily ordered them from his presence; and, turning to his chief officer, said, "See that these men are taken care of." The three new brethren were seized, hurried out of the room, and amid blows and oaths dragged, not to the ordinary prison, but to the inner dungeon, as were Paul and Silas in Philippi.

The Governor now demanded by what authority our Aintab brethren had come? They produced their special order. It was handed to the reader, who had scarcely finished, when the Governor seized the paper, and throwing it rudely under the table exclaimed, "I know no such paper as that. It is a lie. Even if you bring me a firman direct from the Sultan himself, I will not acknowledge these outlaw Protestants." "But we have a firman," replied the brethren. Still their words were drowned by the vociferous orders of the Governor, "Away with these scoundrels; drive them out of the city; and see to it that they do not come back." Receiving such peremptory orders, his ruder guards caught hold of our brethren, who had not even time to put on their shoes, but were literally dragged into the court of the palace with blows, &c.; so much so that one of them remarked to me that had he not caught hold of a post to sustain him, he would have been literally trampled under foot, and perhaps seriously injured.

The officers now hurried them barefooted through the streets, amid taunts

and stones and filth, &c., till they had reached the furthest precincts of the city, where they were about to leave them exposed for the night, as it was now near sundown. But a few more considerate persons, thinking that possibly our friends might be attacked by robbers, or otherwise injured, and so they would become answerable for "blood," as they term it, entreated that they should be taken back, and lodged in a khan till morning. They were, therefore, forced back through the same unfeeling crowd to a filthy room in a khan; and, to complete the indignity, the officers were about to put them in irons, when a few Mussulmans, who happened to be lodgers in the khan, entreated that they might not be so treated, as they were not murderers or robbers. The cruel officers were at length prevailed upon, but not until they had extorted from the poor sufferers the sum of thirty piasters for the privilege of freedom in a barred room! There they lay till morning, unable to procure even food to eat.

#### *Termination of the Affair.*

Next morning these innocent men were taken out of the city, after which they were told to depart immediately, and never more appear in Marash.

The few remaining brethren assembled that Sabbath night for prayer, but with closed doors, disconsolate, and knowing not where to find relief, save in committing themselves to their Master. After consultation, however, they determined to despatch one of their number early the next morning, in hope of reaching Aintab before our regular courier should leave on his weekly trip for Aleppo. He accordingly left Marash by a bye lane; and, having got fairly outside of the city, he divested himself of his clothing, retaining barely sufficient to cover his nakedness, lest he should be robbed by the way, as the road was notorious for its robberies. He had not proceeded far before he overtook our two banished brethren, trudging their way to a village in search of donkeys or horses to convey them home. On he passed, traveling all day, and to avoid the chilly air, having no bedding to lie down upon, he paced the banks of a cold stream till the gray dawn shone sufficiently to point out his path; for he had wandered till midnight, having lost his way in a boggy swamp. When he arrived in Aintab his feet were so swollen as to prevent his returning for several days.

Every effort was made to obtain the release of the men who were in prison at Marash; but day after day elapsed, and still there was no deliverance for them. In explanation of this fact, Mr. Crane writes as follows:

Marash is a joint pashalic with Adana, the Pasha spending his winters in Adana and his summers in Marash. It so happened that while the brethren lay confined, the Pasha arrived in the latter place. It is customary, when he returns thus after an absence, to examine the condition of all persons in the prisons, and to release them, if they have been unjustly incarcerated. In this case he, as usual, ordered all the prisoners to be brought into his presence; but the Governor gave secret orders not to bring the Protestants; so there they lay. He sought, however, to release them privately, to avoid any investigation which the Pasha would inevitably have made. But when it was proposed to the brethren to be thus privately released, they answered in the language of Paul in Acts xvi. 37. They asserted that they had been put in prison for no crime; and unless they could have a free and open hearing before the Pasha, they would not come out. This was not granted. They declared, therefore, that they would remain and die in prison, rather than come out only to be the sport of the ruthless mob. They demanded protection and freedom to worship God, as conscience dictates; which they knew, they said, their Pasha would grant them. Thus did they remain firm for fifteen days, refusing to be released. Then, while the Pasha was at his devotions on a certain afternoon, the Governor sent and ordered them to be driven from the prison. They, of course, were compelled to leave. And since that moment they have been unmolested. The Armenians, seeing the fear which possessed the Governor, forbear, knowing that the least effort on their part will involve the development of the whole affair.

The friends of missions will be glad to hear that the Protestants of Marash are not at all inclined to relinquish their search after the more excellent way. Mr. Crane says: "They have now sent another special messenger, more urgent than before, for some one to come and teach them the Word which they found so precious in their sufferings." Their constancy, it cannot be doubted, will be rewarded in the end. Already intimations have been received of the triumph of the right; and we shall probably soon hear that the Lord has begun an interesting work among them.

### MADURA.

LETTER FROM MR. RENDALL, AUGUST 4, 1852.

#### Mandahasalie—Encouragement.

THE following brief notice of a visit to the station occupied by Mr. Taylor will be acceptable to all who desire the triumph of the gospel in India. Though for the present we must "walk by faith" in some measure, the time is coming when we shall see the glory of the Lord in all that erring and degraded land.

Two weeks ago I had the pleasure of visiting Mandahasalie with Mr. Chandler; and I rejoiced greatly in view of the progress of the people. In the congregation near the station, where the people had enjoyed better advantages than others, they answered questions understandingly respecting the most eminent persons in the Old Testament, and to some extent respecting those in the New Testament. On the morning of the Sabbath, service was held in the verandah of Mr. Taylor's house; and there were present one hundred and fifteen adults, besides nearly fifty children, from the surrounding congregations. This was the largest audience of nominal Christians I had seen on the Sabbath at any of our stations. All seemed to understand the truth, as it was exhibited; and many appeared to be deeply interested in it.

I was affected with the sight before me. Here, thought I, are one hundred and fifty immortal souls, listening to the Word stately, who were sunk, three years ago, in the depths of popery and heathenism. Some of them even worshipped devils. Not more than two hundred yards from the place where I was standing, was a devil-temple, where some of these people formerly paid their homage. Now their minds are becoming elevated by the study of the Bible. May the Lord bless the truth to the salvation of many of them!

Mr. Taylor intends to place Henry Zilva in a village three and a half miles from Mandahasalie, within two miles of which are three congregations of ten and fifteen families each. These will form a very pleasant congregation on the Sabbath; and, being so near Mandahasalie, they will strengthen our cause there. Henry Zilva is devoted to the work; and he has traits which will make him very useful in training the congregations under his care.

I was encouraged, when I saw the progress made at this station; and my faith was strengthened in the promises of our Lord. The same good work, which has begun at this station and at others in connection with our mission, might be carried on in many other places, had we the men and the means. The harvest is truly plenteous. Wherever we turn our eyes, we see important openings, which ought to be entered immediately. Do the Christians of America realize the responsibility resting upon them in this matter? It is no time to sit down, and fold our arms, with the idea that enough has been done for the heathen. The work has but just begun.

LETTER FROM THE MISSION, AUGUST 5, 1852.

*Accessions from the Villages—The Jesuits.*

THE following statements throw additional light on the prospects of the Madura mission.

During the past two or three months Mr. Chandler has been encouraged in some parts of his district. He has informed you, I believe, that the old congregation at Paheinjor is received under his care again, and that it now embraces all the shanars in the village, there being twenty-five families. Since that time he has received another congregation at Shembar, four miles from Paheinjor, and ten miles from Sivagunga. They too are shanars, relatives of the people at Paheinjor; and they number between twenty and thirty families. Mr. Chandler says that their chief motive in joining us is to obtain protection from the missionaries. They are few, compared with those above them; and the latter are constantly trying to cheat them out of their lands.

One encouraging feature in this affair is, that Mr. Breckenridge, one of Mr. Chandler's most efficient helpers, takes a deep interest in the matter, and proposes to leave Sivagunga and reside among the people. His request has been granted; and it is hoped that he will be the means of doing great good. You are aware that our past reverses at this station are to be attributed in part to the want of character in the assistants. Some of them were taken from the people, and, after receiving but very little instruction, were made catechists to meet the exigency. The people were never cared for as they should have been; and the consequence was, that after a time

unpleasant changes occurred. By sending an educated and worthy man to take charge of one of these congregations, we hope to prevent the like result in future.

The subjoined extract should arrest the attention of all who wish to see the Protestant faith established in Hindostan.

The Jesuits are evidently preparing for a great work in our field. They are now trying to get all the property of the Goa priests; and there is some probability that they will succeed. A large temple at Savagany, in the Sivagunga district, was made over to them by the decision of the highest court in Madura. There will be an appeal, however, on the part of the Goa priests; and the decision may be reversed. Should it be sustained in Madras, I do not see what is to keep all the property belonging to the Goa priests, both churches and lands, from falling into the hands of the Jesuits. The transfer may become the occasion of a large accession to this party. They are evidently watching our movements narrowly, and will oppose us wherever they can. In Dindigul and its vicinity we shall probably find their opposition most formidable. An English gentleman lately informed me, that they were thinking of building a sanatorium on the Pulneys. I hope the Lord will give us wisdom and strength to carry on his work, whoever may oppose.

LETTER FROM MR. TAYLOR AUGUST 30, 1852.

*Change in the Village Congregations.*

It appears from this communication that the congregation at Mandahasalie has not increased materially of late, owing to the transfer of a neighboring village to the watch and care of Henry Zilva. This native brother, Mr. Taylor says, is likely to have a promising field of labor. The following statement is both interesting and suggestive:

A decided improvement has taken place in the state of most of the congregations in this region, within a few months past, the leading feature of which consists in the attention which has been given to the direct study of the word of God. Our catechisms are excellent compends of Scripture truth and doctrine; but to the adult and unlearned, if studied alone, they appear dry; and the labor of committing to memory is generally a task. On taking up the

Bible itself as a book of study, however, and having the catechist read to them the histories of prominent individuals and the accounts of the most important events, a new interest was soon awakened. In this way the memory is not tasked; but the story is heard with pleasure; and such questions are asked as serve both to draw out, in their own language and style, their understanding of the portion read, and to perfect their knowledge of the word. This mode of acquiring knowledge is pleasant to them; and they like to be questioned on the parts to which they have attended. The catechisms, moreover, are not set aside; on the contrary, when the Bible is best studied, the catechisms also are best attended to. The "east committee" of this mission, during their visit to this station, noticed the change with pleasure. The credit of it, so far as human instrumentality is concerned, is due mainly to two of my helpers. The same system is coming into practice, more and more, in the other parts of my field. I look on the movement with hope.

After saying that the prospect in regard to all the poor caste people, in the region of Mandahalie, is decidedly encouraging, Mr. Taylor proceeds as follows:

It is frequently remarked by the more observing of my catechists, that a great change has taken place among the heathen within a year. Many of their men and women occasionally come to the daily prayer meetings, and look on, hear, and reflect. Some of our people also, when among the heathen, are bold in declaring the truth and in rebuking idolatry. The fact that they are generally of low caste does not, as I perceive, hinder their proclaiming what they know, or keep others from hearing it. It is a great cause of encouragement that in this region, where not long ago the name of God and of Christ were unknown, now not only the missionary and his helpers, but many of the people, are preaching in a way that tells on the understanding and conscience of the masses.

#### *Paneigoody—Sevalputty.*

After long waiting, a decided change for good appears to be going on in the vicinity of Paneigoody, which is about fifteen miles north west. Those who now come forward in that place, see the relatives of our people in this region. Henry Zilva visited them about two

months since, and returned quite anxious that no time should be lost. Though very modest he gave it as his opinion, unasked, that of all the places in my field, Paneigoody is the one where a missionary might soonest reap a harvest. I subsequently visited them, and was satisfied that the Lord had begun a work, indeed, and had called us to go and possess the land. The idea of becoming Christians I knew was not new to them; for they had long considered the matter, and some of them had before asked for instruction; but not till then had I been satisfied that it would be dangerous to delay. The movement, I saw, was not confined to a few, but in all that region was universal in their caste. The pariahs, not less than others, have great respect for their old men. Their common name for them is "great men." These "great men," from different villages, came to hear and declare their adherence to this cause. But it must not be understood from what I now say, that they may be regarded as true or enlightened Christians. The work is not done; but the door is opened.

Mr. Taylor next directs our attention to a cluster of congregations in another part of his field.

A happy change is in progress south of us, near the sea. It commenced at Sevalputty, in which we have our most south westerly congregation. The reader is Daniel. His native place is Kelacurry, a large town on the seacoast, south east from my residence. He was not especially sought after by any missionary; but was brought to a knowledge of the truth by the Spirit of God, evidently leading him to search after the way of life. He procured a New Testament, and, as he seemed to believe with all his heart, he was baptized. He has never been at the station to reside and study; but, being a good reader, he purchases and examines all Tamil books that will throw light on the Bible. From the first time I saw him, he has appeared to be a humble Christian, a man of truth and prayer, and devoted to his work. Early in the year he was removed from Papacolum, the most easterly of this cluster of congregations, to Sevalputty, which is nearer to the station and more important. His labors in this village have been blessed. Three of the members of the congregation have joined the church, the first fruits from that region; and they appear to be worthy members. Their decision and



zeal have given them a name among the people of that district, as Christians in very deed. Others in the congregation wish to join the church; and if they continue to do well, I see not how I can much longer decline receiving them.

Nearly all the people of the congregations in that quarter are employed in the government salt works; and labor in them is performed on the Sabbath, as on other days. Our people petitioned the Collector for the suspension of all work on that day. He declined, on the ground that the majority of the laborers were heathen; but he directed that Christians should not be compelled to work on the Sabbath. Our people should have accepted this modification, looking to God for help in whatever trouble they might be involved; but they pleaded that their part of the work was so connected with that of the others, that if they alone rested on that day, the business would soon be so managed as to throw them out of employment. But our people at Sevalputty, a few months since, determined that they would not work on the Sabbath, and refused to go when called. Our people at Faraccoody have since followed their example. This movement among them, from all that I can learn, appears to be the work of God's Spirit operating through the truth. It may meet counteracting influences; and very likely it will meet them; but let us trust in the Lord. If he will bless such means as we can employ for promoting his cause, we need not fear.

### Ceylon.

#### LETTER FROM MR. MEIGS, JULY 3, 1852.

THE present communication of Mr. Meigs contains a few disconnected incidents, which show that the blessing of the Lord is still vouchsafed to our brethren of the Ceylon mission.

#### Quarterly Communion—Mavittapuram.

Our quarterly communion was held at Tillipally on the 8th of April. The day was pleasant; and the audience, unusually large, manifested by their fixed attention how much they were interested in the exercises. The number of our native members in attendance was also larger than usual; and I was particularly pleased to see quite a number of the most respectable people in Tillipally present, and that without any special invitation. It was the first meeting of

the kind that Mr. and Mrs. Sanders were permitted to attend. L. Leisching, Esq., the magistrate of Point Pedro, was also with us the whole day.

Mr. Howland preached a very appropriate sermon from Rev. i. 7, on the coming of Christ to judgment. He dwelt upon the manner, the time, and the consequences of his coming, in such a way as to make a very deep impression upon all present. Mr. Poor administered the bread, and Mr. Smith the wine. Mr. Poor's address was mostly in English, for the sake of those present who could not understand Tamil. His whole soul was thrown into his subject; and the manner in which he welcomed our newly arrived brother and sister to their field of labor, drew tears from every eye. We all found it good to be there.

In a previous communication Mr. Meigs has spoken of the interest manifested by the people of Mavittapuram. He now writes as follows:

Owing to the number that crowd our meetings at Mavittapuram, I have been permitted by my brethren to enlarge the school bungalow. The repairs were finished in May; and on the last day of that month we held an evening meeting. Mr. Spaulding kindly came to my assistance. Mr. Burnell was also present, with Henry Pole, Esq. of Mallagam, and several native assistants from other stations. The great bungalow was not only filled to overflowing, but I counted sixty persons in front of the building, who could not gain admittance. Nathaniel Niles and Azel Backus, who labored at this station twenty-five years ago, addressed the audience with great power and with overflowing hearts, in view of the great change which they witnessed in this village. They described the manner in which they were then received, when the people reviled them, and tore up the tracts they gave them, and threw them in their faces. Now they were addressing a most attentive audience of nearly four hundred persons.

#### Temperance—A Sabbath at Tillipally.

In the following extract, Mr. Meigs describes a temperance meeting held at a village, which lies six miles east of Tillipally.

On the 28th of June, near the time of the full moon, Mr. Spaulding, Mr. Leisching, myself and several of our native assistants, went to Atchuvaly, and had the pleasure of meeting about five hundred people. We were not confined to



the subject of temperance; but we had a strictly religious meeting, opened and closed with prayer. We urged upon our hearers the importance of combining to put away evils of every kind from among them, such as idolatry, lying, intemperance, adultery, stealing, bribery. They were very attentive, though we addressed them for about two hours. They are anxious to have the mission premises repaired; and they assure us of their willingness to give according to their means for the accomplishment of this object. Men are learning by such meetings that the missionaries are their best friends, and are becoming accustomed to assemble in great numbers to hear the gospel preached.

Mr. Meigs next gives an account of the Sabbath services at Tillipally on the 9th of May. "In the morning," he says, "we have a Sabbath school at eight o'clock for all the children connected with the station, to the number of nearly four hundred, at the close of which one of my native assistants addresses them. The children are then dismissed to their homes, with the exception of the lads in the English school and the select girls' school at the station, who remain for the second meeting, which is held at half past ten, and is attended by as many adults as we can induce to come." He then proceeds as follows:

On the 9th of May two hundred assembled in our church, which is more than our usual number, several having met with us on account of the presence of Messrs. Pole and Leisching. I preached from 1 Cor. v., on the subject of excommunication. This season of refreshing has shown most clearly who in the church "are on the Lord's side," and who are unworthy members. By a unanimous vote of the church, on the preceding Friday, six members had been excommunicated, some of them having been long suspended from the privileges of Christ's house. This vote of the church, and the names of the excommunicated members, were publicly read on this occasion; and the object of the discipline was distinctly stated. We have reason to hope that the measure will be attended with salutary effects upon those that remain, as well as upon the people around us. They will thus see more clearly the nature of the Christian religion.

#### *Recent Progress.*

Mr. Meigs says that it is hardly time to speak of the results of the season of refreshing which has been recently enjoyed at Tillipally; but

there are some things which he feels at liberty to mention now.

1. Several of the leading members of the church have been greatly revived by this outpouring of the Spirit. This is very manifest in their conversation, their prayers, and the manner in which they make known the gospel to the people. They seem to speak with other tongues, and with a great increase of power.

2. We have a large addition to our congregations on the Sabbath, both in the church and in the village chapel.

3. Three school-masters, and two others who were formerly teachers, profess to have experienced a change of heart, and are very desirous of becoming members of the church. Several of the larger girls in the school at the station give more or less evidence of having passed from death unto life; but their parents are very unwilling to have them baptized, lest it should injure their prospect of a settlement in life among their own people. Some of the lads in the English school have appeared to be deeply impressed by the power of truth; but as to the real conversion of any of them, I have but little evidence. Time will show.

4. Some of the head-men of the parish, who have recently attended the church with considerable regularity, have proved to be "stony ground hearers," and fear to bear any reproach for the sake of the gospel of Christ. Some have wholly ceased to attend church on the Sabbath; and others come only occasionally. Still they will attend our meetings in the villages.

Mr. Meigs states that the families of which Timothy Dwight is the head, and which have been opposed to the mission for many years, are greatly changed; and they appear to be very friendly, frequently going to church Sabbath mornings, and also to the village chapel in the afternoon. "This is one of the fruits," Mr. Meigs remarks, "of the awakening among us. I have had very serious and interesting conversations with them all; and their feelings towards us are much changed for the better."

#### *Fuh-chau.*

LETTER FROM MR. JOHNSON, JULY 1, 1852.

#### *Messrs. Baldwin and Cummings.*

In reporting the history of the Fuh-chau mission, during the first six months of the present year,

Mr. Johnson describes the labors of each brother separately. On account of ill health, Mr. Baldwin was absent from his post about three months; but the friends of missions will be glad to learn that he has returned to his duties much better than he had previously been. On the Sabbath he has a catechetical exercise at his house; and he also distributes tracts, and has religious conversation with the Chinese. At other times he occasionally performs this service in the temples, &c. "He has invariably been listened to with good attention by some individuals." Continuing the narrative, Mr. Johnson says:

Within the last half year Mr. Cummings has erected a chapel on the main street, near his private residence, which promises to be a very favorable place for preaching. On the Sabbath he has had a public service in the basement of his house, whenever the weather would permit. The number present has been fluctuating, owing to the unfavorable weather. He has also a biblical exercise with his teachers and domestics; and when he could have no service below, he has made extended remarks on personal religion. His school has suffered somewhat from the excitement which has prevailed in relation to foreigners and in connection with local causes; but it is now slowly increasing. The present number of pupils is eighteen.

Messrs. Cummings and Baldwin continue to itinerate weekly in the village, when the weather will allow. How much encouragement they find in their labors, does not appear.

#### *Messrs. Doolittle and Johnson.*

On the 8th of March Mr. Doolittle opened a boys' school in an apartment connected with Mr. Johnson's chapel. The teacher was a resident in the neighborhood, and had previously been employed in the same work. It was probably owing to this circumstance that in a short time he succeeded in collecting a school of more than thirty boys, quite a number of whom had made considerable progress in the acquisition of the written character, and were able to understand and explain our books to a gratifying extent. The remainder were not dull pupils. Mr. Doolittle, soon after the opening of his school, commenced public exercises in Chinese in the basement of his house, attended by his school, his family, and all others who chose to be present.

But this school was brought to a close in April, the teacher having become afraid that he

should render himself obnoxious to the government, if he remained in Mr. Doolittle's employment. His brother-in-law had been imprisoned, because of his connection with the Rev. Mr. Welton, whose trials in this particular will be described hereafter.

In March Mr. Doolittle succeeded in obtaining a site for a chapel and school-room, in a convenient and eligible location. It is about forty rods north of his house, on the main street, leading from Ato to the city. A chapel has since been erected; and on the 27th of May he commenced religious exercises in Chinese, accompanied by the distribution of tracts and portions of Scripture.

In giving an account of his own labors, Mr. Johnson writes as follows:

I have had regular Chinese services in my chapel on the Sabbath, except in a few instances, when my health and voice were too feeble. The number in attendance has been variable; but I think there were seldom less than thirty or forty present during the exercises; and, including all who in the course of the service have come in and gone out, some stopping only a few moments, my hearers have more generally, I suppose, amounted to one hundred and fifty. In most cases I have been favored with a considerable number of apparently interested and attentive hearers.

The services in the chapel on the Sabbath have ordinarily been closed with prayer, during which there is often a more than usual silence. There is something in this exercise which seems to strike the heathen mind with a degree of awe. After prayer I frequently take occasion to make some remarks upon the nature and duty of this service. During the first part of the last six months I visited my chapel three or four times weekly, besides the Sabbath; but afterwards I went less frequently. Probably my average week-day visits have not exceeded two.

Besides distributing tracts and portions of the Bible in my chapel, I have taken occasion, in connection with my walks and at other times, to perform the same service in shops and private families, generally leaving a single tract wherever it seemed probable that there was a reader. In this method the inmates of a large number of dwellings have been furnished with the means of becoming acquainted with the way of life. Works thus scattered are generally received with pleasure; and it has

seemed to be a better mode of tract distribution than that of giving them out freely in our chapels, or delivering them to the multitude in the street.

### *Mr. Peet's Labors—An aged Helper.*

Of Mr. Peet's operations the following sketch is given :

Near the close of last year a fire broke out in the neighborhood of Mr. Peet's chapel; and it was broken into and plundered of almost every thing except the frame. The ground adjoining it was rented soon afterward; and a room was fitted up, which is convenient for tract distribution and speaking to the people. His design is to visit it daily.

His day school for boys has been continued with but little interruption. The average number of pupils is about twenty-five. He has been in the habit of daily visiting it, and hearing the boys recite a portion of one of the Gospels, and also from the Chinese classics. Each scholar receives about two cents weekly to purchase books and stationery, provided there are no absences marked against him. After seven days' absence the weekly allowance is withheld for a week.

On the Sabbath he has three exercises in Chinese. One is at the school-room in the morning, when he expounds a chapter in one of the Gospels, his audience consisting of his teachers, scholars, and a few others who are induced to attend by particular invitation, there being from thirty-five to forty in all. The second exercise is held at his chapel about mid-day, when he endeavors to set forth the cardinal doctrines of the gospel, such as the character of the true God, in opposition to false gods, the character and offices of Christ, the nature of the soul, &c. The number coming in and going out, during the service, sometimes does not exceed eight or ten; and at other times it amounts to one hundred and fifty or two hundred. The third exercise is catechetical, for the benefit of the school.

Some months since Mr. Peet engaged an aged man (formerly employed by myself, first as a private teacher, and subsequently as a school-master) to take care of the chapel, and assist in maintaining order. While Mr. Peet is conversing with the people, the old teacher stands by his side in the desk, and distributes tracts. He has been found a valuable assistant in this work, in the way of answering inquirers regarding Christian

doctrine, and exposing the folly of idolatrous worship; though at first he seemed somewhat embarrassed, on being accused by his countrymen of having cast off his religion, and especially the worship of his ancestors. He professes to pray to the true God twice a day; and he thinks that there is a considerable number in Fuh-chau who are secretly convinced of the truth of Christianity, but are not willing to acknowledge it openly, through fear of ridicule or the loss of some temporal advantage. He has reported two individuals as sincere inquirers, whom, with himself, Mr. Peet soon hopes to form into a class of catechumens, with a view to their more thorough instruction in Christian doctrine.

Mr. Peet feels much encouraged by the apparently increasing spirit of inquiry in the busy street, where he has labored for more than two years. His efforts for that people have much endeared them to his heart. The ruins of the fire have been repaired; and business has resumed its regular course. The merchants, mechanics and bankers of the neighborhood have recently, in more than usual numbers, called at his chapel; and many have asked for tracts for their families in the country. Judging from what he has seen within a few months past, he cannot but hope that God will visit this scene of his labors with the out-pouring of his Spirit at no distant day.

### *Hinderances from the Government.*

Mr. Johnson next adverts to the obstacles which have been thrown in the way of two other missionary societies by the Chinese. It is to be hoped that the Lord will soon incline the hearts of this idolatrous people to listen to and love his own blessed Word.

Allusion has already been made to difficulties arising from the unfriendly action of the government. Our brethren of the Methodist mission, Messrs. Colder and Wiley, have not yet been allowed to build, though it is nearly a year since a lot was obtained. The materials of a house, long since prepared for raising, they have not yet been permitted to bring to the ground, owing apparently to the opposition of their neighbors, which the government has not thought fit to overawe or crush. They have also encountered serious difficulties in making improvements upon a house, built long since by the mission, in the same neighborhood. After these improvements had been nearly finished, there were threats of tearing down the house, unless a pres-

ent should be made to the people. To this our brethren, as American citizens protected by treaty, could by no means consent. At this crisis intelligence reached us of the expected coming of an American man-of-war. Our brethren have hitherto been permitted to live in peace.

It is said that the opposition, in this instance, arises in part from the fact that the landlord of our Methodist brethren is not willing fully to comply with the demands of his neighbors for money.

But the opposition of the government to missionary efforts has been more signally and painfully manifest in the history of Mr. Welton, of the Church Missionary Society; for he has been prohibited from fitting up for a dispensary a building in the city proper, obtained for that purpose nearly two years since; and two natives, whom he had engaged to teach day schools on his private premises, have been seized and imprisoned. This took place early in April last. Their release was demanded by the British Vice-consul, Mr. Walker, on the ground of their having been in the service of an English subject. But the utmost that he could do for them, was to effect some mitigation of their sufferings, by obtaining their removal to less miserable quarters. They are prisoners still, awaiting they know not what. Their sufferings from scourging, &c., are reported as great. One of them has been accused of criminal conduct; there is little doubt, however, that their only crime consists in their having

ventured to engage as teachers of schools, within the walls and under the patronage of foreigners. This cruel and gross violation of treaty obligations has been referred to the English government for consideration.

A general panic, in consequence of this outrage, prevailed among our Chinese teachers; and they all left us for different periods of time, some of them having not yet returned. Probably it has been the purpose of the government to make such an example of the two men just mentioned, as will strike terror into the hearts of Chinese students, at least in the city, and deter them from aiding us. And it is difficult to say to what oppressive measures the government may not be emboldened to take, unless it shall soon be checked by some decided and energetic remonstrance from a Christian power. As yet, however, our mission has not been interrupted in the preaching of the gospel, or in the distribution of the printed page.

The concluding paragraph of Mr. Johnson's letter is as follows: "The government is evidently weak. Discontent is increasing; and there is not a little reason for apprehending that the days of the present dynasty may be nearly numbered. Should it fall to the ground, a season of anarchy must probably ensue. It behooves the people of God, therefore, faithfully to improve their present opportunities for the promulgation of the glorious gospel in China. Let us all pray that God will so order events in this great empire, as most to favor the advancement of truth and righteousness, with the glory of his holy name!"

## Miscellanies.

### BIBLIOGRAPHICAL NOTICE.

*Information respecting the History, Condition and Prospects of the Indian Tribes of the United States, collected and prepared under the direction of the Bureau of Indian Affairs, per act of Congress of March 3, 1847. By HENRY R. SCHOOLCRAFT, LL. D. Illustrated by S. EASTMAN, Capt. U. S. A. Part II. Philadelphia: Lippincott, Grambo & Co. 1852.*

The Commissioner of Indian Affairs has kindly sent this volume to the library of the Board; its predecessor having been already received from the same hand for the same destination. A brief notice of the latter was published in the *Herald* for May, 1851. The present volume is printed and illustrated in a style of equal beauty and easiness. In fact, it does honor to the typographic art in our country.

In other respects Part II. may be regarded as in advance of Part I. Its contributions to the history of the Indian race are more important and more valuable. It takes us through a wide range of topics; it sheds light on many questions of very great interest; and though its essays are often fragmentary, the defect is unavoidable. The plan contemplates nothing more; for in this series of volumes we are only to expect "information respecting the history, condition and prospects of the Indian tribes." To other works, prepared by other minds, we must look for the ultimate philosophy of the whole.

The following analysis will convey some idea of the variety of subjects discussed and illustrated in this volume. First we have General History, including "track of migration," "dis-

tribution of tribes," and "physical traits." Manners and Customs embrace a "generic view," "constitution of the Indian family," "forest teachings," "art of hunting," "sugar making," "war and its incidents," "the wigwam and its mates," "birth and its incidents," "death and its incidents," "games of chance," "the Indian on his hunting ground," and "miscellaneous traits." Next follow Antiquities, Physical Geography, Tribal Organizations, the latter relating exclusively to the Comanches, Ojibwas and Dakotas.

Thirty-five pages are devoted to Intellectual Capacity and Character; they will add but little, however, to our previous impressions on this subject. Under the head of Topical History, we have a long and interesting "journal of the events of the siege of Detroit by the confederated Indians in 1763." The next chapter is on the Physical Type of the American Indians; "physical characteristics" and "admeasurement of the crania of the principal groups" being successively considered. To Language nearly two hundred pages are assigned; the subdivisions being "Indian languages of the United States," by H. R. Schoolcraft, "plan of thought of the American languages," by Dr. Francis Lieber, "essay on the grammatical structure of the Algonquin language," by H. R. Schoolcraft, "remarks on the principles of the Cherokee language," by Rev. S. A. Worcester, and "Vocabularies." The State of Indian Art and Future Prospects follow; after which Statistics and Population close the series.

The following extract, from a communication addressed to the Indian Department by W. P. Angel, Esq., relates to Indians among whom our own missionaries are laboring:

The Alleghany Reservation, belonging to the Senecas, is situated wholly within the county of Cattaraugus, upon both sides of the Alleghany river, averaging about one mile in width, and extending about forty miles up the said river from the Pennsylvania line. An accurate survey, made for the Indians a few years since, gives something over thirty-three thousand acres as the area of this Reservation. It embraces almost the entire extent of the level lands bordering upon the river, and a considerable portion of all that is susceptible of cultivation in the valley. The bed of the river is very much depressed; and the lands on either side reach a great elevation, and except at occasional intervals, where small streams find their way through the hills to the river, are so steep and precipitous as to forbid all attempts at settlement and cultivation. The lands of the Indians were formerly covered with an extensive growth of white pine timber, which has been the object of the cupidity of the whites ever since the settlement of the country.

The removal and sale of this timber have heretofore afforded to the Indians a considerable means of subsistence; and as it has

always commanded a ready sale and fair price, they have relied upon it to the neglect of agricultural pursuits. The soil is generally of good quality, producing readily large quantities of corn and other spring crops. Winter wheat is not generally successful, though I apprehend this is owing more to the climate than to the incapacity of the soil to produce it. The more hardy kinds of fruit are produced in limited quantities, and, with proper attention, might be greatly increased. The Indians have two large saw-mills upon the river, which they rent to white people, and which yield them an annual revenue of about six hundred dollars. Other premises are also leased by individuals for ferries, and for depositing and rafting lumber, and the entire amount of rents paid for all these purposes must reach very near the amount of two thousand dollars per annum. The Indians upon this Reservation, with few exceptions, live in circumstances of comfort; and some have accumulated a considerable amount of property. They may be said to be advancing steadily in their efforts at social improvement; and nothing is wanting but proper encouragement and protection to render them prosperous, and place them beyond the reach of want. The present population of this Reservation consists of about eight hundred Senecas, one hundred Onondagas, thirty Cayugas, and twenty Oneidas.

The Cattaraugus reservation, also the property of the Senecas, is situated mostly in the county of Erie, on the Cattaraugus Creek, and extending from Lake Erie inland about thirteen miles. It embraces about thirty thousand acres, with a level surface, and a soil equal in richness and fertility to any tract of land of equal extent within the limits of the State. Considerable attention has been paid by the Indians on this reservation to agricultural pursuits; and a very great number exhibit evidences of prosperity, and even wealth, in the appearance of their houses, barns, fields, and crops, and stocks of cattle, that would suffer nothing in comparison with a white population of equal extent in any of the interior counties.

Many of them have of late paid considerable attention to improving their dwellings; and, on passing through the principal thoroughfare of this reservation, a stranger would scarcely be reminded of the presence of an Indian population. Large frame houses painted white, and in many instances furnished with green window-blinds, comfortable barns, and extensive and well-fenced fields, would be presented to his view in as rapid succession as in any other farming community. It is true that this state of prosperity is not universal. As in all communities within the reach of ardent spirits, there are to be found some who are idle and dissolute; and there is still another class here, who occupy the remote portions of the reservation, whose pride and prejudice still cause them to regard the pursuit of agriculture as a condition of servitude and



degradation. Yet the prosperity that universally attends those who are diligent in the cultivation of the soil is fast overcoming this feeling; and the example of the thriving and prosperous, with their comfortable houses, furniture and clothing, well-filled granaries, and their horses and cattle, is operating powerfully upon the judgment of the proud hunter to the removing of his prejudice, and stimulating him to undertake the improvement of his own condition. In the progress and prosperity of this people, the friends of humanity have every encouragement to persevere in the task of reclaiming them from their original state of ignorance and barbarity.

The lands they inhabit are capable of producing in profusion all the necessities and many of the luxuries of life; and they only need to be made acquainted with the science of agriculture, to become an important branch of the producing population of this section of the State. They have now upon their Reservation two churches, one council-house, several school-houses, and one saw-mill upon the Cattaraugus creek. Many of the Indians residing here have received a good English education; two have regularly studied the profession of the law, and one is a regularly licensed physician, who practices among his people, and each of whom is a valuable and useful man. The population of this Reservation consists, in round numbers, of about twelve hundred Senecas, thirty Onondagas, and one hundred and seven Cayugas.

The Tuscarora tribe occupy a reservation in the county of Niagara, about three miles easterly from Lewiston, and seven miles northeasterly from Niagara Falls. The reservation is one mile wide and three miles long. By the treaty of 1838, the Ogdén Company purchased this reservation; but, owing to some disagreement with the Indians in relation to the valuation of the improvements, the contract remains unexecuted, and the Indians retain the occupancy of the lands. Adjoining this reservation on the south, they also own and occupy five thousand acres, which they purchased of the Holland Company and hold in fee. Both tracts are good quality of wheat lands; and the raising of winter wheat is the principal object of cultivation. One of their chiefs, Mr. John Mountpleasant, informed me that one thousand bushels of wheat were raised on his farm the past season, eight hundred of which he raised himself, and two hundred were raised upon lands which he rented to others upon shares. Another of their chiefs, Mr. William Chew, informed me that at harvest time, last summer, he still had in his barn three hundred bushels of wheat of the crop of the previous year. The principal chief of this tribe, William Mountpleasant, is a wealthy man, living in a fine stone house, and, besides the farm which he occupies himself, rents to white people some three hundred acres of improved lands, from which he receives a large amount of rent. These are by no

means solitary cases; and I mention them as exhibiting gratifying evidence of the progress this band are making in husbandry and improvement. In this band, I found not a single person who now adheres to their ancient superstitions, the entire mass professing or acknowledging the Christian religion. They are sober, temperate and industrious, and in the scale of social improvement occupy a high place among their aboriginal brethren of the State. They have one meeting-house, which they also occupy for a council-house, and one school-house. The present population of the Tuscaroras is about three hundred, with whom also reside about twenty Onondagas.

#### PROTESTANT MISSIONS AMONG THE CHINESE.

A LATE number of the Chinese Repository contains a very interesting article on the missionary efforts made by Protestants in Europe and America in behalf of the Chinese. A list of one hundred and fifty laborers is published, from Dr. Morrison, in 1807, to the reinforcement sent out by the American Episcopal Board of Missions, in 1851. In respect to this list, the writer makes the following remarks:

Of these one hundred and fifty persons, seventy-three are now in China, and five are absent on account of ill health or other reasons. Twenty-five died in the field of labor, or on their passage home. Of these, three were killed by violent hands among the natives; four were drowned; five died during voyages taken for the restoration of health. The remaining thirteen died at their stations, or when absent in the prosecution of their missionary labors. Twenty-five revisited their native land; forty-eight have retired, most of whom did so on account of their own ill health, or that of their families. One hundred are or have been married, according to this list; but satisfactory data in all cases have not been obtainable on this point. Eleven of this number married again, after entering the service of their missionary societies. Nineteen of the whole number were physicians, and eight of these were clergymen at the same time. Four are printers. Of the hundred who were married, twenty-four lost their wives while at their stations, or in foreign lands, showing a far greater percentage of deaths among females than males, being nearly one-fourth to one-sixth, including the seven males who died by casualties or violence. Of these twenty-four ladies, Mrs. James is the only case of casualty. In addition to the list of missionaries and their families, eighteen unmarried females have been sent out as assistants to various missions, seven of whom have married after their arrival.

The total number of years of labor of the twenty-five who have died in the field, is



one hundred and thirty-four, or an average of five and a half years to each; but four of this number aggregated seventy years, leaving an average of only three years to the remaining twenty-one. The total number of years of the forty-eight who have retired from the service of their societies, or from missionary labors among the Chinese, is two hundred and two, or an average of about four and one-fifth years to each. Some of these have been induced to retire, in addition to other reasons, by the little progress they made in learning the Chinese language; and fully three years may be deducted from the period of serviceable labor of every missionary as time spent in learning the language. Most of the persons in the employ of the London Missionary Society are Congregationalists; and in that of the American Board they are Congregationalists or Presbyterians, except the members of the mission to Amoy, all of whom belong to the Reformed Dutch Church. Most of those from the Continent are Lutherans.

Of the whole number, forty-seven were Englishmen, eighty-eight were Americans, and fifteen were from the Continent. Of those now in China, including the five absent, forty-four are Americans, twenty-three are Englishmen, and five are from the Continent. The London Missionary Society has sent from the commencement thirty-four laborers; the American Board of Commissioners for Foreign Missions, twenty-six; the Board of Foreign Missions of the (American) Presbyterian Church, twenty; the American Baptist Missionary Union, nine; the Board of Foreign Missions of the Baptist Southern Convention, nine, two of whom were originally under the preceding society; the American Episcopal Board of Foreign Missions, ten; the Church Missionary Society, eleven; three other American societies, ten in all; two other English societies, four; and five missionary societies on the Continent, fourteen in all. Two are enumerated in the list who were supported in China by the Morrison Education

Society, and three who supported themselves.

The history of the missions at each of the accessible points in the Chinese Empire is given as follows:

The mission at Canton is the one which has been longest established, Rev. Dr. Morrison having occupied it alone from 1808 until February, 1830, with the exception of about a year, when Rev. Dr. Milne was with him. The total of laborers who have been stationed at this city is fifteen, of whom nine still reside here.

The mission at Hong-kong has been established since the cession of the island in 1844. Rev. I. J. Roberts first settled there in 1840; and at no time has the station since been vacant. There are now ten laborers residing at Hong-kong.

The mission at Amoy was commenced in 1841; and since that time the station has been constantly occupied. Sixteen laborers in all, connected with five societies, have resided there, of whom eight are now residing at the station.

The mission at Fuh-chau was permanently commenced in January, 1847, by Rev. S. Johnson, of the American Board, though Rev. George Smith (now Bishop of Victoria) had made an exploring visit to the city in December, 1845. There have been sixteen persons laboring at this place, eleven of whom are now resident at the station, and one is absent for the restoration of his health.

The mission at Ningpo was permanently commenced in 1844, by D. J. Macgowan, M. D., of the American Baptist Missionary Union; though Rev. W. Milne had resided there seven months during the two previous years. There are now fourteen laborers stationed in that city, and one lady, Miss Aldersey, engaged in female education.

The mission at Shanghai is the largest at the five ports, there being now twenty-one laborers, with their wives and four female assistants, residing at this place.

## Proceedings of other Societies.

### Foreign.

#### LONDON JEWS' SOCIETY.

THE last report of this society shows that its income for 1851-2 amounted to £30,495, and that its expenditures were £29,951. Of the receipts, however, £1,788 were "special funds." The whole number of laborers employed is ninety-six, of whom fifty are Israelites.

The society has missions in England, Palestine and Egypt, Turkey in Asia, Turkey in

Europe, Austria, Poland, the Duchy of Posen, East Prussia, Central Prussia, Silesia, Sweden and Denmark, Holland, the Rhine District, France, and North Africa. A few extracts will show what changes are taking place among the Jews, particularly in Europe. In that part of the report which relates to Poland, the Committee say:

The Jews in Poland are unmistakably falling off from their old profitless habit of talmudical study, and likewise, as opportunity offers, from that course of traffic and

barter, which owing to external oppression had become their second nature. They now seek to exchange these pursuits for occupations of a more regular and industrial kind. Manual labor and mechanical effort are now extensively represented by them. As yet they are generally found to choose such a handicraft as requires comparatively little bodily strength and exertion. In the rural districts there are several Jewish villages, where they carry on agriculture; but this does not prosper to the same extent as mechanical trades do; partly on account of hinderances arising from their own ceremonial law, and partly from circumstances peculiar to the country. The new channel into which the energies of the Jews are thus directed, may in one point of view be considered favorable for the missionary work; in so far as it shows that the Jews generally no longer consider the study of the Talmud as the one thing needful. On the other hand the missionaries in Poland have sometimes felt it as a bar to their labors, as having a blunting and materializing effect upon the Jewish mind and feelings; especially when taken in connection with their rapidly increasing numbers in that country, which produces greater want and competition, and causes their attention to be increasingly given to their worldly interests. Religious feeling appears in general, we regret to say, greatly on the decrease among the Jews in Poland, and consequently also their zeal for the religion of their fathers. And yet many of them, especially the more enlightened, or so called German Jews, in spite of their indifference in matters of religion, have much zeal for Judaism; in so far as it shows itself in a capricious and speculatively liberal maintaining of the rabbinical writings. But among the more intelligent and thinking of the rationalistic and philosophizing part of the Jews, your missionaries have observed a peculiarly interesting, though not ostensible, movement.

While speaking of the Duchy of Posen the Committee use the following language:

During the first quarter of this century the Jews in the Duchy of Posen belonged all to the rabbinical class, but they are now a continually decreasing minority. The fact is painfully felt by them, and they look with apprehension at the spread of innovating principles. At the same time the reformers here do not go quite so far as their brethren in Germany, with respect to the alterations in the synagogue service. They have generally continued the greater portion of the prayers and reading of the Scriptures in Hebrew, as prescribed by the Jewish Prayer Book; to which they have added a sermon in pure German, and a singing choir. Their places of worship are favorably distinguished from the old synagogues, by the prevalence of much greater order and decency. The service has, however, nothing to warm the heart; true de-

votion is wanting, and dry morality forms the staple of the sermons. The relation of both classes to Christianity is very different from what it has been. Their national enmity is no longer so strongly manifested. Even the rabbinical Jew now considers the doctrines of Christianity a fair subject of discussion; while his brethren belonging to the modern class go still further. Christianity comes more home to their feelings; they esteem many of its doctrines, and are more or less acquainted with the contents of the New Testament. Jesus is a person whom they honor, and whom they place among the number of the great men of their nation; and though they do not always pronounce his name without some uneasiness, the hatred of former days is wanting. They send their children to Christian schools, where, even though they may not actually take part in the religious instruction, the name of our Lord becomes familiar to them, and they cannot help hearing many a word of the faith whereby we are saved. In not a few of their own schools they use the same books as are in use in Protestant schools. Many Jews go occasionally to church, or attend other occasions where they may hear a testimony of Christ, as for instance at the addresses delivered at the graves of departed Christians. Books and pamphlets, written in a Christian spirit, frequently constitute their reading. In short, Christianity is to them now a very different thing from what it was formerly.

The report on East Prussia has the subjoined paragraph: "There is reason to believe that many Jews, from a wish to appear like other people, and to dissent as little as possible in opinion and practice, in regard to things which have the public sanction of the received philosophy of the day, profess to be more indifferent than they really are. Changes, however, are continually taking place. Rabbinism is rapidly losing ground; while zeal for the revival of 'the spirit' of Judaism, as it is termed, may be said to be on the increase. With this professed object in view, there is now at Danzig a large congregation, with their Rabbi, who in his gown and bands delivers a sermon every fortnight."

In regard to Central Prussia the Committee make the annexed statements:

Although a visible reaction has taken place of late in the Jewish mind in Germany, in part no doubt produced by the reaction in politics and a general leaning to conservatism, this return amongst a certain class to orthodoxy must not be mistaken for a return to sound piety; it is merely in form. Rabbinism has most completely lost its hold, and Judaism appears in fact crumbling to dust. There are thousands in Germany, who are Jews because their parents are so, or because their connection is amongst their own nation, but not from conviction, or even from habit. The Lord

is certainly preparing them for some great event, by suffering them to walk in their own way. It may be, that they will finally become conscious of the vacuum, which nothing but the truth as it is in Jesus can fill. They must in time see, even without any remarkable and providential intervention, that their present distracted state leads them further and further away from God. The great body of the Jews concede that rabbinical Judaism can no longer be maintained; but instead of embracing the truth, they compile for themselves a form of worship, neither Jewish nor Christian, but a strange compound of Judaism, Christianity and philosophy. The reformed Jews, by having their service on a Sunday, by almost abandoning the use of Hebrew, and by imitating their Christian neighbors in their mode of singing hymns and arranging the outward forms of their services, seem almost to give up their Jewish character. In country towns the Jewish community is very frequently divided into two parties, who wage war against each other with the greatest animosity.

The circulation of Bibles and distribution of tracts have already effected much. The Jewish teachers for the most part are acquainted with the principles of the Christian religion, and they are often useful pioneers to the missionary. Every child in Prussia is compelled to attend a school; and by far the greater proportion of Jewish children go to Christian schools. These schools have had a large share in making the Jews acquainted with the principles of Christianity. Jewish parents have often been amazed at discovering, on the return of their children from the school where they had been educated, the knowledge which they possessed, not only of the doctrines of the New Testament, but of the person and history of Christ. It is a remarkable feature in some Jews, and which is very frequently met with, that they ask the missionary for tracts "for their children." When asked why they do not wish to possess them for themselves, they either are at loss for an answer, or else they generally say: "I am now too old for these things, but my children are young. They go to school, and they understand these things better than we do, and will have more need of them, as they grow up, than we have." Jews are often heard to say: "We are Jews; but if our children are convinced of the truth of Christianity, we shall not hinder them from embracing it."

Another extract will be read with gratification. It is as follows:

The change which of late years has taken place among the Jews of Holland, with reference to talmudical Judaism, is very great. The talmudic system is in several towns as good as completely overthrown; so much so, that in cities, as Rotterdam, none but rabbies from Germany, who have been educated in one of the celebrated universities, as Berlin or Göttingen,

are chosen, to the no small detriment of the Rabbinic College at Amsterdam. The demand of the great mass of the Jews is for preaching and expounding Moses, the Prophets and the Psalms, in their native language, the Dutch or German. Hence we find repeatedly advertisements inserted in the newspapers, that this or that Jewish preacher will preach in such a synagogue, or private house, on such a portion of the prophets. This custom has only been introduced within the last two years. Those Jews who have been emancipated from the slavery of the Talmud, but still hold the Bible as inspired, are found most accessible by the missionary. But it is mostly the case that Jews who are delivered from the yoke of rabbinism, fall into the opposite extreme of utter infidelity and scepticism. Yet even these are more open to conviction, than the so called pious rabbinical Jews, whose mind has become so perverted by talmudical sophistry, that even after they have embraced Christianity, this mental infirmity is frequently apparent. The grace of God alone can change the heart corrupted by this insidious system. That the principles of Christianity have gained upon the great mass of the Jews in Holland, cannot be doubted. There are now a great number of families who have some relative who is baptized. The reading of the New Testament has become more general, and instances are not wanting of its having been blessed. In some families the parents, though themselves remaining Jews, have their children baptized and instructed in Christianity.

The Committee state, in the conclusion of their report, that fifty Jews have received orders in the Church of England, the majority of whom are laboring as pastors in Great Britain. Others are in the colonies, or among the heathen, or preaching to their "kinsmen according to the flesh." They also say that at least two thousand Jews, now residing in London, are united with them in the profession of a common faith in the Lord Jesus Christ; while the number of such in Berlin is twenty-five hundred. The following incident is mentioned in the conclusion:

In one place a society has been formed among the Jews for reading the Bible. It is, properly speaking, a Bible class, which meets twice a week for reading the Old Testament Scriptures. Their meetings commence with a prayer, in which this passage occurs, "Grant us, O God, thy light, that we may rightly understand thy holy word." Christian commentators are read; and Christian books are read and lent to the members of the society; and opinions are freely interchanged. The learned and highly respectable Israelite who takes the lead in these meetings, being asked a short time since by a missionary, "Do you believe in the divinity of Christ?" replied, "I do not reject; but I do not yet feel convinced of it. I am slow in perception; but once convinced in my soul of a truth, I

hold it tenaciously. Mark," he added with emphasis, "I do not reject the doctrine of the divinity of Christ; and never shall any person in my presence venture to utter a syllable against Christ, without being severely reprimanded." He added, "I feel myself called to prepare the way for you. At the present the mass of the Jews are a dead mass; this dead mass must be breathed upon to make them hear. They will not, they cannot, hear you. They will hear me. True, I am weakness itself; I can do nothing; but I know God will give me grace to do and to finish my work."

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE report of the Society for the Propagation of the Gospel, just issued, after giving full details of the celebration of the Jubilee in all parts of the world, presents the following statement of the progressive extension of its operations:—"1701. Total income, 1,337*l.*, including 1,332*l.* donations. The first two missionaries arrived at Boston, June 11, 1702. From the first report (1707) it appears that the society's attention was then directed to the Iroquois, New England, New York, New Jersey, Pennsylvania, Maryland, Virginia, Carolina, the Yammonsea Indians, Newfoundland, Rhode Island, Long Island, Jamaica, Antigua, Montserrat, Moscow and Amsterdam. Some assistance was also given to the Danish mission at Tranquebar.—1751. Total income, general and special, 3,719*l.* Missionaries and schoolmasters, maintained wholly or in part, eighty-two. Field of labor:—New England, New Jersey, Pennsylvania, Carolina, Georgia, Bahama, Newfoundland and Nova Scotia.—1801. Total income, general and special, 6,437*l.* Missionaries and schoolmasters, 79. Field of labor:—Nova Scotia, Newfoundland, Canada (1785), New Brunswick (1783), Bahama, Guiana (1752), the Gold coast (1766), Florida (1768), Australia (1795). The society also became trustees for Debrutzen College, Hungary, and for the Vaudois pastors in Piedmont. The first two colonial bishoprics had been founded, and the episcopate given to the United States.—1851. Total income, general and special, including part of the Jubilee, Royal Letter collections, and balance, 147,746*l.* Number of missionaries, lay teachers, and students, 1,160. Field of labor:—British North America, West Indies, Guiana, South Africa, India, Ceylon, Borneo, Australia, Tasmania, New Zealand, Seychelles, Tristan. These countries are now the seat of twenty-two dioceses." The amount of income received this year is greater than has ever been received before, owing to the coincidence of the Jubilee with the Royal Letter collections. Many remittances are still outstanding; the amount actually paid into the Treasurer's hands was, at the end of August,

48,497*l.* Appended to the report is a list of the society's missionaries in the several colonial dioceses. There are in North America 333; in the West Indies, 34; in the East Indies, 48; Cape, 28; Australasia, 52; and in the Seychelles, Borneo, and Tristan d'Acunha, 4; total, 495, of whom 401 are supported, wholly or in part, from the society's funds, in addition to upwards of 300 divinity students, catechists and schoolmasters.

#### BERLIN MISSIONARY SOCIETY.

THE last report of this society shows a falling off in its receipts from those of the previous year of about three thousand dollars; the amount for 1851 having been 20,552 Thlr. This deficit is thought to be accidental. The expenditure of the society has been 19,829 Thlr.

The society has modified its plans for the training of missionaries. It now declines taking those who are to become preachers, till they shall have completed their academic and theological course, and are prepared to assume the sacred office, just as if they were to remain at home. It affords them some advantages, however, while pursuing their studies, if they reside in Berlin. There are seven candidates for the missionary work in the "house" of the society, most of whom are mechanics, looking forward to the station of school-masters.

The operations of the society are still confined to South Africa. The following table will give the statistics of its missions, as far as they are known.

STATIONS.	No. Laborers.	No. hosp. persons.	Chil. in school.
<i>Cape Colony.</i>			
<i>Zoar.</i>	1 ord. and mar.	560	200*
<i>Kafrinaad.</i>			
Bethel,	1 ord. 1 est. both mar.		
Itemba,	2 ord. and mar.		
<i>Korannaland.</i>			
Bethany,	2 ord. and mar.	70	60
Poiel,	1 ord. 1 est. both mar.	85	70
Flaiberg,	2 ord. 1 mar.	59	40
Saron,	1 ord. and mar.	40	
<i>Natal Colony.</i>			
Emmaus,	1 ord. 1 est. both mar.	8	
New Germ'y,	1 ord. and mar.	21	

There appears to have been less encouragement at Zoar than in some previous years. A number of the natives were absent, having been employed as soldiers against the Kaffirs; and it has been necessary to exclude ten persons from the privileges which they previously enjoyed. Upon Bethel and Itemba a dark cloud still rests. The missionaries are unable to return to their posts, because of the disastrous war which is raging between the Kaffirs and the English. Hence the statistics of these two stations are imperfect in the foregoing table. The brethren in Korannaland have had some trials and many fears; but the Lord has graciously preserved them from the desolations which have come upon so many in South Africa. During the first six months of the year under review, twenty-one

\* There are also 140 in an infant school, and 80 in a sewing school.

persons received baptism; and there is hope of a greater blessing. The church at Emmaus has but few members; the missionaries are cheered by the thought, however, that they are "living members of the body of Christ." The conversion of an old chief is regarded as an auspicious event. More than two hundred Germans receive the care and oversight of the mission at New Germany; but the natives show more disposition to enter the kingdom of God than these nominal Christians.

#### BASLE MISSIONARY SOCIETY.

THIS society held its thirty-seventh anniversary at Basle on the 7th of July. Its finances appear to be somewhat embarrassed. The receipts reported at the meeting amounted to 171,000 Swiss fr., being 15,000 less than those of the previous year. On the other hand, the disbursements arose to 190,000 Swiss fr., 104,000 having been expended for the India mission, 26,000 for the African mission, 14,000 for the Chinese mission, 1,500 for North America, 27,500 for the Mission House and Preparatory School, and 17,000 for miscellaneous expenses. The debt of the society is 55,000 French fr., or nearly \$11,000.

The number of pupils in the Mission House is thirty-five; and in the Preparatory School it is twelve. Of the forty-seven in both departments five are from Switzerland, twenty-seven from Württemberg, nine from Baden, three from Middle Germany, two from North Germany, and one from Jutland.

The mission in West Africa, often called "the child of sorrow," has enjoyed the favor of the God of missions during the year under review. No one has been called away from his labors by death; and only one has been seriously ill. At both stations "a small band of disciples" received baptism. A fourth preacher of the gospel is called for; and the society is desirous of sending another laborer into that field, if the means can be procured. An African king, near one of the stations, is very anxious to welcome a missionary.

During the second half of the previous year twenty persons were baptized by one of the brethren in China. But the missionary who has been laboring two years and a half on the north east coast of Kwantung, has been interrupted in his efforts. In February last an edict was issued by the Governor, forbidding the introduction of Christianity, and denouncing severe penalties against all transgressors. Hence it was deemed expedient to retire from the field for a season.

Inspector Josenhans has visited the India mission within the past year; and his report is very gratifying. The number of stations in that field is thirteen, and the number of out-stations is nine.

teen or twenty. Nearly one thousand four hundred have been gathered into Christian congregations; and in one village, containing several hundred souls, only three persons continue heathen. Christian colonies have been established in three places, which are regarded with peculiar interest. "The religious life of the new converts," the Inspector says, "is by no means so weak as many are disposed to think." And he mentions the names of several persons who are bright examples of Christian fidelity and godly simplicity. On the whole, he expresses his astonishment that so much has been accomplished by the mission within a period of eighteen years; for the work is far more difficult than Christians at home suppose. Even he, though familiar with the operations and trials of his brethren, did not appreciate the difficulties of the enterprise, till he went upon the ground, and had the advantage of a personal inspection.

#### PARIS EVANGELICAL MISSIONARY SOCIETY.

THE principal operations of this society are in Southern Africa, a large mission having been sustained in that part of the world for many years. Till quite recently the labors of our French brethren have proved eminently successful. But within the last two years their plans have been sadly deranged by a war between the English and a portion of the natives. The Lord has, indeed, saved them from the terrible disasters which have befallen so many stations in Kaffraria; still they are compelled to bewail the disappointment of many of their fondest hopes. It could not be otherwise.

The mission held its last general meeting at Carmel, commencing on the 23d of April, Messrs. Arbousset, Pellissier, Rolland, Scrumpf, Dyke, Maitin, Lemue and Lauga, being present. Four of the brethren, Messrs. Casalis, Daumas, Cochet and Lautré, were detained by domestic trials. The statistics of only seven stations were submitted to the meeting; but the following table will show that, notwithstanding the evils which war has indicted on this mission, it has great occasion for thankfulness to Him who has spared so much of the fruit of its labor.

Stations.	Communicants.	Catechumens.	Congregations.
Morija,	246	28	150 to 200
Berea,	36		40 to 50
Thaba-Bossou,	90		150
Bethesda,	37	10	60 to 80
Reersheba,	225	51	400 to 500
Bethulia,	480		300 to 400
Carmel,	59	6	100
	1,163		

#### NORTH GERMAN MISSIONARY SOCIETY.

THIS society has resumed its operations in West Africa. Messrs. Dauble and Mengo



arrived at Umu last December, and proceeded immediately to Peki, the station which they were commissioned to occupy.

### Domestic.

#### AMERICAN JEWS' SOCIETY.

FROM a recent Extra Jewish Chronicle, it appears that the American Society for Meliorating the Condition of the Jews is sustaining seven missionaries, six colporters, and four candidates for the missionary work, all of whom are converted Jews. It has stations in New York, Albany, Syracuse, Rochester, Boston, New Haven, Philadelphia, Cincinnati, Cleveland, Charleston, &c. Within two years twenty have professed their faith in Christ Jesus, six of them since May, 1852, two of these being rabbies. The number of inquirers is thirty. The converted Jews in the United States are said to amount to one hundred and fifty, of whom twenty-two are preaching the

gospel, and eleven preparing for the missionary work. The entire Jewish population of this country is supposed to exceed one hundred and fifty thousand.

#### AMERICAN MISSIONARY ASSOCIATION.

THIS society held its annual meeting at Bangor on the 29th of September. The receipts for the previous year amounted to \$30,726 29; and the expenditures were \$30,233 54. The operations of the society are both foreign and domestic; there being in other lands sixteen ordained missionaries, sixteen male assistants, and thirty-three female assistants; while in this country thirty-one persons are aided directly by the society, besides twenty-five who are assisted by the Western Home and Foreign Missionary Association; and in Canada there are three preachers of the gospel, with their wives and four female associates. Two colporters are sustained in the United States. The annual report of the society has not been received.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**CHOCTAWS.**—A letter from Miss Arms, dated September 27, mentions the admission of three persons to the church at Good Land, in connection with the annual meeting of the mission. The number who assembled on the Sabbath, amounted to more than five hundred; and "more than twenty expressed an anxious interest in their souls' salvation."

In a letter from Little Rock, dated October 4, Mr. Stark announces the death of Mrs. Pierson. This most unexpected and melancholy event occurred on the 14th of September. It is less than a year since Mr. and Mrs. Pierson left Illinois to join the Choctaw mission. On their journey he became seriously ill; and he did not regain his health, as was hoped. When he arrived in the Indian country, indeed, it was thought that he could live but a short time. But subsequently he became better, so that he deemed it prudent to set out upon his return to Illinois. Just before he reached Little Rock, however, he had another attack of illness; and, when last heard from, he was still in that place, though partially recovered. Respecting the decease of Mrs. Pierson, Mr. Stark writes as follows:

She was seized with chills and fever the day before arriving at Little Rock; and as soon as she was taken she began to sink very rapidly.

Medicine appeared to have no effect whatever. Her nervous system had doubtless been very much broken up by long continued watching and anxiety; for she had been a constant attendant, day and night, at her sick husband's bedside. Their journey made her burden still heavier; but the hope of reaching home and friends served to buoy her up till she was overtaken with sickness herself, when she appears to have given up, and, in a desponding state of mind, to have sunk at once into the grave. It was only at intervals during her sickness that reason seemed to hold its sway; and these intervals were so brief that it was impossible to ascertain what her real feelings were in view of death. But all who knew this beloved sister, can have no doubt that death to her was infinite gain. I would attempt no comment upon this mysterious providence. Nor could I describe the scenes of suffering and trial, through which this missionary brother and sister have been called to pass in one short year. You are more familiar with these than I am.

The friends of the Board will be glad to hear that Mr. and Mrs. Pierson received the most assiduous care and the kindest attention at Little Rock. Dr. Dodge, formerly of the Creek and Cherokee missions, took them into his own house, and did all that was in his power for their comfort and restoration.

**DAKOTAS.**—Dr. Williamson has removed with his family from Kaposia to Yellow Medicine, about one hundred miles beyond Traverse des Sioux, where he has commenced a new station.

**SENECAS.**—Two persons were admitted to the Cattaraugus church on the first Sabbath in September. Mr. Gleason says that his people have resolved to build a house of worship fifty-five by forty, and have it in readiness to be raised by July 1.

**CONSTANTINOPLE.**—In a letter dated October 5, Mr. Ladd announces the removal of his family to Psamatia, though he is expecting to spend the winter at Aintab. The subjoined extract will be read with interest:

Perhaps you have already heard from other sources, that in August there was a very great fire in the principal Armenian quarter of Psamatia, by which it was computed that about three thousand families had their dwellings consumed. Of course, the distress produced was very great; and it will continue to be so, especially during the coming winter. The Armenian primates have written petitions to the Ambassadors here, and made efforts among their own nation to provide, as far as possible, for the most needy among the sufferers. Many of our friends also, especially among the English, have made contributions of clothes and money for their benefit; which, however, they did not wish to commit to the hands of the Armenian primates or priests to distribute; and as my missionary labors were particularly among the people of Psamatia, and both Mrs. Ladd and myself had already made many acquaintances among the people, it was thought best by them to place the contributions in our hands for distribution. With these funds, therefore, we have provided houses for seven poor families, more than half of whom are Armenians, not Protestants; and one object which we had in view in coming here to reside a short time now, was to visit these families, to look after others, and to provide charcoal for the winter for those families which will be under our particular care, as this is the season for obtaining it cheap. Yesterday I purchased and distributed this article to all the poor now under our special inspection, and also a quantity to lay up for the winter to be distributed to other destitute ones, who may then greatly need it.

We trust that these labors of ours in behalf of these sufferers will, with God's blessing, turn to good account in gaining confidence and access for us among the people. These fruits, indeed, already begin to appear. It requires much prudence to look after these suffering families, and still give no occasion to our enemies to find fault with us, or to represent us as trying to make proselytes with money, as do the Catholics; and we, of course, encounter various prejudices in these labors. We find many Armenians who are in very destitute circumstances, having lost by the fire almost every thing they had; and yet they are afraid to receive aid from us, lest they should be called Protestants, or be made to suffer in some way by their nation. Our rule is to aid any of the sufferers, Greeks, Protestants or Armenians, so far as our means will admit, without any distinction of nation, if they wish to receive aid from us; and, in fact, those who are now assisted by us, are from these three communions.

Mr. Van Lennep wrote on the 7th of October, as follows:—"From Kutaya we learn by a colporteur, who has just made a tour to that region, that there is a number of Protestants in the

place, who are very anxious to obtain a religious teacher. In a village in the vicinity, some forty or fifty families are represented as being ready to organize themselves into a Protestant community, as soon as they can have a person to teach them the truths of the gospel. Another village in that region is also spoken of as in a very hopeful state."

Under date of October 14, Mr. Dwight announces his removal to Ortakeuy, "the village in which," as Mr. Schaffler says, "the Armenian mission was baptized." He anticipated some difficulty in obtaining a house, as "there are many adversaries" in that place; but he finds that others even can be accommodated in this respect, should they wish to join him. The following paragraph is from the same letter: "It is singular that Matteos Patriarch, of persecuting memory, who was the village preacher in Ortakeuy when Mr. Goodell and myself lived here in 1833, is in the very same position in 1852, when I return hither. It is to him a sort of honorable banishment, as he is now Bishop, and has been Patriarch. He is very quiet; and they say that he is preaching against the superstitions of his church."

**ABEIH.**—A letter of Mr. Whiting, dated September 22, contains the following item of intelligence:

On Wednesday, September 15, in accordance with arrangements previously made, a public religious meeting was held; and, after a sermon by Mr. Smith, a new evangelical church was organized by a council, composed of pastors and delegates from the churches of Beirût, Hasbeiya and Aleppo, the other missionaries present being also members of the council by invitation. This new church is called the Evangelical Church of Abeih. It consists of eight members, who, although residing in the mountains, have been hitherto connected with the church in Beirût. From that church they lately received a dismission, for the purpose of being formed into a separate church, which is to embrace such evangelical pious persons as reside in the mountains within a convenient distance of Abeih. The public services were concluded by the celebration of the Lord's Supper; when the members of the new church, with a number of their brethren from the other evangelical churches, and also the brethren and sisters of the mission who were present, sat down together at the table of the Lord, renewedly pledging themselves to him and to one another in his name. It was an interesting and solemn occasion.

Probably a few others will take their dismission from the Beirût church and unite with this; and a few individuals also, not yet connected with any Protestant church, have applied for admission here, and may soon be received. There is reason to hope, therefore, that this newly planted vine will grow. Let us hope too that the church at Beirût, which in the course of a year has dismissed nearly one-half of its members to be colonized in Hasbeiya and Abeih, will not eventually suffer in consequence, but that, by God's blessing, its number may be kept good and greatly multiplied.

**SIDON.**—From a letter of Dr. Van Dyck, dated September 30, the following extract is taken:

There is a great waking up in Sidon and vicinity; and there is a very evident gain upon the mass. By request I commenced a semi-weekly Bible class some months since, which thus far has been a very interesting exercise, and causes the enemy a good deal of anxiety. During the whole summer my time has been principally occupied in personal conversation and discussion, some strenuous opposers having taken sides with the truth. Many more side with us openly; but they do not cease to serve Baal, though they may fear the Lord. Four individuals give increasing evidence of a change of heart; and we have hope of a fifth and sixth. One of our most zealous Protestants, a soap maker, was called to work at his trade for some weeks at Tyre. He created quite a sensation; and he seems to have gained over several individuals to his views. Among the many things worthy of note which are daily occurring, is the interest taken by several respectable Mohammedans in the discussions between the Protestants and their opposers. These men are using all their influence to gain over others to evangelical views; though we have no dealings or acquaintance with them. The Greek Catholics and Maronites made very strong efforts to prejudice them, as also Mohammedans in general, against some Protestant shopkeepers. This led to inquiry; and it resulted in the confusion of the enemy and the spread of the truth.

**MOSUL.**—The following paragraph is from a letter of Mr. Williams, dated August 30:

I have just received in gold from his Excellency Helmy Pasha, by the hand of C. A. Rassam, Esq., H. B. M. Vice-consul at Mosul, four thousand five hundred piasters, being the amount of the valuation of the loss of Dr. Bacon and party among the Koords, as made out by them one year since. The Pasha, as well as the Sultan, deserves credit for this indemnity. A party of three hundred men, with three cannon, were sent to collect this sum, together with government arrearages, of which they secured two hundred and seventy thousand piasters, having brought a part with them, and having left the balance till after rice harvest, when these offenders are to be punished by imprisonment. Mr. Rassam has cordially rendered the aid of his efficient influence to secure the recovery of this property; and he deserves the thanks of us all, as also of our government.

**GABOON.**—A letter of Mr. Preston, dated July 30, contains sorrowful tidings. Mr. and Mrs. Porter have both finished their earthly labors, the former having died on the 6th of July, and the latter on the 16th. It seems that Mrs. Porter became a mother July 6; but beyond this statement no explanation is given of the circumstances of the bereavement.

appropriations for the ensuing year. The estimates of the missions are laid before a large sub-committee in the first instance, who take them up, item by item, and report what amount should be allowed to each. For several years the inquiry has not been, "How much can the missions profitably expend?" but rather, "What is the lowest sum which it will do to apportion among them?" Hence the duty of the sub-committee is often unwelcome and painful in the extreme.

And even after all the estimates have been examined in detail, it is frequently necessary to review the ground, and see if the sum total can in any way be reduced. This was done when the appropriations for 1853 were under consideration; but after repeated attempts the sub-committee felt that they could not consistently bring the aggregate below \$300,000. They struck off about \$17,000 from the estimates; but farther they could not venture to go. And when the question came before the Prudential Committee, it was decided to make the appropriations \$300,664.

If we look at the receipts of the last year, we shall find that the donations and legacies, aside from what was given to liquidate a pre-existing debt, amounted to \$271,864. It is manifest, therefore, that if we are to meet the demands which will be made upon the treasury during the present year, there must be a material advance. Are the churches prepared to make this advance? The Prudential Committee regard this question as one of very great importance; for should the income from all sources fall much below \$300,000, very undesirable consequences must ensue. *The year will close with another debt, or the missions will be deprived of their expected remittances.* But the Committee will most earnestly deprecate the creation of another debt; indeed, nothing but the weightiest reasons can induce them to consent thereto. On the other hand, they know very well what disappointments and disasters may result from withholding the aid which their missionary brethren anticipate.

But why must they contemplate the possibility of being shut up to this alternative? Is not the ability of the churches beyond all question? Might they not raise their contributions to \$500,000 this very year, and be none the weaker? Who doubts it?

### Home Proceedings.

#### THE APPROPRIATIONS FOR 1853.

In the month of October, the Prudential Committee are accustomed to make the

Let us turn then to the missions. Let us survey the ample field, which our brethren are endeavoring to cultivate in our behalf. Is not the God of missions with them? Does he not beckon them forward with his own unerring hand? "Calls come to us from every quarter," writes one of the brethren in Western Asia. "Could we have all the young men in the theological seminaries from which our missionaries are drawn, we could at once settle them all in promising fields!" And is this a time to hesitate and falter? It cannot be. We have heard the sound of the trumpet; let us, therefore, "ascend up every man straight before him."

#### WANTS OF THE CHEROKEE AND CHOC-TAW MISSIONS.

It gives the Prudential Committee much pain to say, that the ordained laborers, so urgently needed for these two missions, have not been obtained. Five or six preachers of the gospel should be sent forth to join the brethren in the Indian territory without delay; but the Committee know not where to find them. They would ask once more, if some one will not volunteer for this service.

#### EMBARKATION OF MISSIONARIES.

On the 3d of November, Rev. Charles Hartwell, of Lincoln, Massachusetts, and Mrs. Lucy E. Hartwell, of New Ipswich, New Hampshire, sailed from New York for China in the ship Talbot, Captain Goodhue, in the expectation of joining the mission at Fuh-chau. Mr. Hartwell is a graduate of Amherst College and East Windsor Theological Institute.

## DONATIONS,

### RECEIVED IN OCTOBER.

#### MAINE.

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Thomaston, 1st cong. ch. and so. 18; m. c. 18;	36 00
York co. Conf. of chs. Rev. G. W. Cressay, Tr.	
Buxton Centre, Rev. G. W. Cressay,	10 00
	46 00
Eastport, Central cong. so. m. c. 32; Milltown, Me. and St. Stephen, N. B. cong. ch. 143.80; Orland, two a. s. classes, 2; Rockland, girls' miss. class, 4; juv. miss. class, 4; for ed. of a girl in Oromookiah;	185 80
	231 80

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Mariboro', Ch. and so.	11 00
Swansey, Ch. and so. 13.50; Rev. E. Rockwood, 15;	28 50—39 50

Grafton co. Aux. So. W. W. Russell, Tr.	
Bethlehem, m. c.	7 60
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Hollis, A friend,	15 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Deerfield, Coll.	4 00
Stratford Conf. of chs. E. J. Lane, Tr.	
Great Falls, Ch. and so. 35.25; m. c. 59;	94 25
Meredith Bridge, Ch. and so. 61.97;	64 97
S. C. 3;	13 00
Wakefield, Cong. ch. and so.	5 00—177 29
Wolfboro', North,	243 39
	5 00

Greenfield, S. F.

Legacies.—Hollis, Mrs. Elizabeth R. Jewett, by Edw. Emerson and Leonard W. Jewett, Ex'r's,	248 32
	600 00
	848 32

#### VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Peascham, Cong. ch. and so. 44.58;	
J. W. Chandler, 100;	144 58
St. Johnsbury, Friends, 150; South ch. m. c. 61.15;	211 15—355 73
Chittenden co. Aux. so. M. A. Seymour, Tr.	
Burlington, Mrs. R. W. Francis, (of wh. to cons. James W. Hickox an H. M. 100.)	150 00
Orleans co. Aux. So. H. Hastings, Tr.	
Barton, m. c.	2 15
Craftsbury, Mrs. A. R. O.	2 50
Irassburgh, m. c.	6 70
Morgan, Coll.	3 00
Westfield, L. P.	9 00—16 35
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, Cong. ch. and so.	36 23
Windsor co. Aux. So. J. Steele and E. F. Nevins, Tr.	
Springfield, m. c.	8 00
	568 31

Legacies.—Middlebury, Ethan Andrus, by Peter Starr, 90; Jerusha Frisbee, by Ira Allen, Ex'r, (prev. rec'd, 365,) 100; Peacham, Josiah Shedd, by S. A. Chandler and E. E. Chamberlin, Ex'r's, 1,500; dec. disc. 78.25; (prev. rec'd, 2,346.53;) 1,421.75;	1,611 75
	2,180 06

#### MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
Pittsfield, Young la. inst.	9 00
Sheffield, Gent. 33.45; la. 47.12;	80 57
Southfield, Coll.	22 25
Stockbridge, m. c.	30 00
	141 82
Dec. disc.	1 00—140 82
Boston, S. A. Danforth, Agent.	
(Of wh. fr. Maverick a. s. for Madras m. 10; for Mr. Byington, Choc. m. 10.)	263 73
Essex co. North, Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Union evan. ch.	56 44
Byfield, Mr. Tenney's so.	29 00
West Amesbury, Mr. Payne's so.	
coll. and m. c. to cons. FRANCIS SARGENT an H. M.	108 14—193 58
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Marblehead, Cong. a. s. E. O. dec'd,	1 45
Hampden co. Aux. So. C. O. Chapin, Tr.	
Blanford, Gent. 36.53; la. 50.29;	
la. sew. so. 10;	98 82
Chicopee, 1st cong. ch. 39.54; m. c. 14.46;	54 00
East Granville, 1st cong. ch. m. c.	10 53
Jonksville, Cong. ch. m. c.	28 63
Ludlow, Coll. and m. c.	61 35
Monson, Rev. Alfred Ely, D. D. to cons. ALFRED B. ELY of Boston, an H. M.	100 00
North Wilbraham, Cong. so. 66.90; m. c. 33.80;	100 00

Southwick, Cong. so. m. c. 16,68; a friend, 5;	21 68
Springfield, 1st cong. so. coll. and m. c. 374,47; South ch. and so. 508,43; m. c. 54,70; I. T. Rockwood, for debt, 25; Rev. A. C. P. 3,50;	676 10
W. Springfield, 1st cong. ch. 14,25; m. c. 33;	46 25-1,135 36
Hampshire co. Aux. So. J. D. Whitney, Tr. North Amherst, Cong. ch. and so.	25 00
Plainfield, Cong. ch.	90 00-45 00
Harmony Conf. of chs. W. C. Capron, Tr. Coll. at ann. meeting.	43 70
East Douglas, Cong. ch.	155 00
Upton, Cong. so.	74 00
Westboro', Evan. s. s.	15 00-286 70
Missionary Union of the Salem Assn. R. P. Waters, Tr.	
Salem, Tab. ch. m. c. 34,42; a member, 7;	41 42
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr. Milton, 1st evan. ch.	62 67
Roxbury, Eliot ch. and so. 4; m. c. 19,39;	23 39
West Roxbury, Spring-st. ch. m. c.	7 73-93 60
Palestine Miss. So. E. Alden, Tr. Cohasset, 9d cong. ch. and so.	13 00
Taunton and vic. Aux. So.	28 56
Seekonk, Cong. so.	700 00
Worcester co. North, Aux. So. B. Hawkes, Tr. South Gardner, Abel Richardson, Tr.	50 00
Worcester Central Assn. W. R. Hooper, Tr. Berlin, Cong. ch.	50 00
Boylston, Gent. 19,62; la. 16,95; m. c. 14,13; Miss Harriet N. Davenport, doct'd, 50; wh. cons. NATH'L DAVENPORT an H. M.	100 00
Clinton, Cong. ch.	70 50
Oxford, Gent. 114,17; la. 125,79; m. c. 152,05; which cons. NATH DANIELS and NATHANIEL EDDY H. M.	392 62
Faxton, Gent. and m. c. 54,32; la. 24,80;	79 19
Princeton,	57 50
Shrewsbury, m. c.	18 38
Sterling, J. W.	10 00
West Boylston, Gent. 32,13; la. 38,31; m. c. 33,85;	103 59-911 71
	3,915 02
A friend in B. 3; Andover, chapel cong. m. c. 103,57; Chelsea, Winnisimmet ch. and so. m. c. 30,14; Broadway ch. m. c. 25; East Cambridge, evan. cong. ch. m. c. 14,55; Lawrence, W. Theater, for Frank William Thaxter, Ceylon, 30; Reading, Old South ch. 107,85; South par. D. C. 2; W. Roxford, cong. ch. m. c. 10;	335 42
	4,940 44
<b>Legacies.</b> —Abington, Edward Cobb, by Ziba Torrey, Ex'r, (prev. rec'd, 3,800.) 125; Hadley, Eliza Dickinson, by Ephraim Smith, Adm'r, 1,369,41; Reading, Daniel Chute, by Samuel W. Carter, Ex'r, 100;	1,434 41
	5,674 85
<b>CONNECTICUT.</b>	
Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr. Monroe, Cong. ch.	35 00
Fairfield co. West, Aux. So. C. Marvin, Tr. Black Rock, Cong. ch. and so.	79 00
Bridgeport, 3d do.	260 00
Darien, Coll.	19 12
Easton, Coll. wh. cons. Rev. MARTIN DUDLEY an H. M.	55 35
Fairfield, Coll.	104 41
Greensfarms, do. 151,64; m. c. 28; s. s. 3,50;	183 14
Greenwich, La. miss. so. 55; fem. hos. sch. so. 31;	86 00
Greenwich, No., Gent. 45; la. 70,30; m. c. 18,32; wh. cons. Miss HUDAN MEAD an H. M.;	133 82
N. Canaan, Gent. 53,75; la. 62,02; m. c. 29,38;	147 05
Norwalk, 1st cong. ch. and so.	162 87
Ridgefield, Young la. miss. so.	9 50
Stamford, 1st cong. ch.	300 00

Stamford, North, Rev. H. F.	5 00
Stanwich, Coll. 34,63; m. c. 5,29;	39 94
Wilton, Coll. 90; m. c. 33,56;	73 36-1,598 76
Hartford co. Aux. So. A. W. Butler, Tr. Avon, East, Gent.	25 00
Bristol, Gent. 163,83; la. 53,92;	157 75
Canton Centre, Gent. 32,68; ladies, 29,10; m. c. 12,66;	74 44
Enfield, Ch. and so. to cons. Rev. C. A. G. BRIGHAM an H. M. 145,18; miss. so. for Mrs. DeForest, Syria, 25;	170 12
Hartford, Centre ch. and so. 1,363,85; North, a friend, to cons. H. I. JOHNSON an H. M. 100;	1,463 85
Hartland West, Rev. C. L. G.	10 00
Manchester, 1st cong. so. gent. wh. cons. WALTER BUNCE and OLIVER B. TAYLOR H. M. 269,82; la. wh. cons. MRS. ELIZABETH B. NORTHOPE an H. M. 117,15; 2d cong. ch. and so. 8;	335 00-2,296 22
Hartford co. South, Aux. So. H. S. Ward, Tr. Eastbury, m. c. 15; la. 25,05;	40 05
Kensington, m. c.	11 00
Middletown, 1st ch. and so. gent. and la.	40 76
New Britain, South ch. and so. (of wh. fr. F. H. NORTH, to cons. him an H. M. 100,) 300,55; s. s. for Nestorian schs. 13; m. c. 49;	362 55
Newington, m. c.	37 37-486 73
Litchfield co. Aux. So. G. C. Woodruff, Tr. Bethlem, Coll.	150 23
Colebrook, do.	54 00
Goshen, Coll. 142,50; m. c. 25,33;	167 73
Harwinton, Coll. 118,06; m. c. 35,89;	153 95
Litchfield, Coll. 284; m. c. 10; la. Farms, 136,52; m. c. 19,10; so. benev. so. 12,75;	462 37
Milton, Coll.	6 00
New Preston, do. 169,50; m. c. 897;	117 77
Northfield, Coll. 90,48; m. c. 10;	30 48
Plymouth, Coll. 68,06; m. c. 23,79;	92 85
Plymouth Hollow, Coll.	100 00
Torrington, Coll. which and prev. dona. cons. URI CURTIS an H. M. 43 00	59 11
Torrington, Coll.	59 11
Warren, do.	55 50
Washington, do.	358 80
Watertown, do.	26 75
Coll. at anniversary,	31 63
	1,690 27
Ded. for printing, 9,33; disc. on unc. money, 3,51;	12 84-1,677 43
Middlesex Assn. S. Silliman, Tr. Centre Brook, m. c.	18 63
Deep River, to cons. Rev. JAMES A. CLARK an H. M.	66 00
Essex, m. c.	38 89
Grassy Hill, Cong. ch.	6 25
Killingworth, Gent. 25; la. 30; wh. and prev. dona. cons. ABEL WILCOX an H. M.;	55 00
North Lyme, La. wh. and prev. dona. cons. Rev. Enoch F. Burns an H. M., 28,47; av. of gold ring, 1,31; m. c. 11,75;	41 53
West Chester, gent. and la.,	31 50-250 80
New Haven City Aux. So. A. H. Maltby, Ag. New Haven, Rev. E. G. Swift, 10; union m. c. 26,54; Mrs. A. Anketell, for William B. Anketell, Ceylon, 30; John Anketell, for Edward A. Anketell, do. 50; Centre ch. s. s. for m. to Syria, 43,19; 3d ch. m. c. 10,50; Yale coll. m. c. 13,67;	143 90
New Haven co. East, Aux. So. A. H. Maltby, Ag. Branford, m. c.	11 49
Clinton, Cong. ch. and so. m. c. 27,22; benev. asso. 30;	57 22
Madison, La. cent. so.	31 00
Meriden, 1st cong. ch.	43 50-143 14
New Haven co. West, Aux. So. A. Townsend, Jr. Tr. Hamden, East Plains, gent. 58,79; la. 33,39; m. c. 17,41;	109 50
Oxford,	28 50
West Haven, Fem. sem. for sup. of a girl in Madras,	20 00-158 09



Norwich and vic. and New London and vic.

F. A. Perkins and C. Butler, Treas.

New London, T. E. for ed. of a child at  
Gaboon m. 2; Miss E. B. 1; 1st cong.  
ch. (of wh. to cons. Cortland State  
an H. M. 100.) 213,23; m. c. 91,16; la.  
77; sew. so. 30;

Windham co. Aux. So. J. B. Gay, Tr.  
Scotland, s. s.

414 30

9 25

7,215 71

*Legacies*—Bristol, Mrs. Eunice Lewis, by  
Elam Fenn, Ex'r, 92,37; Durham, Mary  
Ann Bowers, by Miles Merwin, Jr., Ex'r.  
(prev. rec'd, 10,) 10; Washington, Miss P.  
H. Woodruff, 5; Wethersfield, Chester  
Bulkley, by Seth Terry, (prev. rec'd, 2,340,)  
462;

569 37

7,285 08

## RHODE ISLAND.

Jamestown, I. C.

1 00

## NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S.

Little, New York, Tr.

H. s. s. chil.

5 00

Brooklyn, I. B. C.

10 00

New Hackensack, R. D. ch.

24 44

Westerlow, do.

23 00

West Troy, do.

63 02—125 46

Buffalo and vic. J. Crocker, Agent.

Attica, Ch.

15 00

Buffalo, 1st pres. ch. m. c.

137 81—152 81

Geneva and vic. C. A. Cook, Agent.

Brookport, Pres. ch. 74,90; Mrs. S.

A. Thacher, wh. and prov. don.

cons. SARAH A. THACHER an H.

M. 50;

194 90

Cincinnati, Cong. ch.

5 07

East Palmyra, Pres. ch.

8 75

Geneva, A widow,

1 00

Morrisville, Cong. ch.

4 00

Penn Yan, Pres. ch.

77 51—221 53

Monroe co. and vic. E. Ely, Agent.

North Bergen, Pres. ch.

14 82

Perry Centre, Fem. benev. so.

14 00

Rochester, 1st pres. ch.

446 30—475 12

New York City &amp; Brooklyn Aux. So. A.

Merwin, Tr.

(Of wh. fr. Brooklyn, S. pres. ch. wh. cons.

Rev. JOSEPH SCUDDER of Madura an H.

M. 90,94; s. for Gaboon m. 50;)

498 65

Oneida co. Aux. So. J. Dana, Tr.

Clinton, Young la. sew. so. for Daniel

Poor, Ceylon,

20 00

Syracuse and vic. J. Hall, Agent.

Lyander, Pres. ch.

26 50

Manlius, do.

33 13

Otisco, Cong. ch. 71,68; youth's miss.

so. for a youth in Ceylon, 20;

91 68—151 31

1,644 88

A friend, 1; Adams, s. s. for miss. to Salo-  
nica, 11; K. W. 5; Albany, 4th pres. ch.  
100; Barre Centre, cong. so. 2; Berkshire,  
Brookside, miss. so. 27,03; Miss B's s. a.  
class, 1; Cazenovia, 1st pres. ch. and so.  
178; Corning, Little Plata, s. a. 5; Eliza-  
bethtown, 1st cong. ch. a mem. 3; Fayette-  
ville, youth's miss. asso. for Madras s. 4;  
Hudson, s. mite, 2; Jamaica, pres. ch. coll.  
and m. c. 48,65; Little Falls, 1st pres. ch.  
m. c. 34,45; Malone, cong. ch. m. c. 3; Ma-  
lone, Amicus, 18; Marathon, pres. ch. 8;  
Rev. P. T. 5; J. M. R. 5; Patchogue, cong.  
ch. 9,50; Miss H. M. A. 1; Poughkeepsie,  
Rev. T. S. Wickes, 50; River Head, cong.  
ch. m. c. 12,55; Schenectady, pres. ch. 130;  
Troy, 1st pres. ch. m. c. 35; Truxton, Mrs.  
S. H. 10; Upper Aqueduct, cong. ch. 40;  
Vernon Valley, pres. ch. 31; Wantage, 1st  
pres. ch. 36; Willaboro', P. for Mr. Good-  
ell, Constantinople, 10;

815 18

2,460 06

*Legacies*—Danville, Mrs. Mary S. Faulk-  
ner, by Endress Faulkner, Ex'r,

101 50

2,561 56

## NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch.

C. S. Little, New York, Tr.

New Brunswick, 1st R. D. ch. la.

miss. so. 33,95; a friend, 75;

108 25

New Prospect, R. D. ch.

40 00—148 25

Cedarville, N. J. 1st pres. ch. balance, 15c;

Cranesville, 1st do. m. c. 4,30; George's

Roads and Mill Town, s. s. wh. cons. Rev.

L. L. Cowart of White House, an H.

M. 51,50; Mendham, Mrs. S. C. 4; New-

ark, 3d pres. ch. young people's miss. so.

20; a bro. and sis. 1; Parsippany, pres. ch.

28,18; South Orange, do. 66;

175 33

323 58

## PENNSYLVANIA.

Allentown, Eng. pres. ch. m. c. 7; Athens,

pres. ch. m. c. 20,80; Bethany, pres. ch. a

bat. 1; Birmingham, s. s. for Sarah Hare,

Ceylon, 20; Easton, Opeleton fem. sem. 7;

Fayetteville, L. Darby, 12; Honesdale,

pres. ch. m. c. 100; Minersville, Welsh

cong. ch. 53,74; Newville, Miss McLaugh-

lin, 10; Oil Creek and Cherry Tree, 7;

Philadelphia, a mem. of Dr. McDowell's

ch. 5; Bellflower, 2,35; Pottstown, Rev.

M. Meigs, 20;

263 79

## DELAWARE.

New Castle Aux. miss. so.

(Of wh. fr. Mrs. Couper for Jane Black,

Ceylon, 20.)

60 00

## MARYLAND.

Emmitsburg, W. Walker,

10 00

## DISTRICT OF COLUMBIA.

Washington, A friend,

5 00

## VIRGINIA.

Strasburg, Pres. ch. la. sew. so. 6; Wood-

stock, W. A. C. 10;

16 00

## SOUTH CAROLINA.

Charleston, Mrs. E. L. Simmons, dec'd, 6

mos. int. on legacy, by Rev. Dr. Post,

153 42

## OHIO.

By G. L. Weed, Tr.

Addison, Pres. ch. 5; Amosville, 15,97;

Ashley, E. E. H. 50c; Athens, F. B. 5;

Aurora, cong. ch. 30; Barlow, 8; Bashan,

16,42; chil. for Dakota m. 1,78; Bedford,

Miss B. 1; Berlin, 15; Bloomingburgh, for

Dakota m. 15; Carthage, 11,90; chil. 306;

Central College, 3; Centre, 10,58; chil.

for Dakota m. 25c; Chester, 11,18; chil.

47c; Cincinnati, 2d pres. ch. m. c. 16,04;

s. s. for a library at Beirut, wh. cons. H. Y.

SLAYMAKER an H. M. 103,95; union m. c.

35; a friend, 5; 3d pres. ch. m. c. 9,64;

1st cong. ch. 10; Cleves, 2,69; Concord,

for Dakota m. 12; Delaware, Rev. H. 8.

2; Genoa, 12,70; chil. 40c; Harmar, 75c;

Homer, 14; Ironton, pres. ch. m. c. 9;

Jersey, 8,80; Little Muskingum, 2,81;

Marietta, ch. 13,65; so. of inc. in col. 3,80;

mater. asso. 4,93; juv. so. for Mrs. Byling-

ton, 3,95; Mason, chil. 25c; Newark,

67,72; New Albany, 2,55; chil. 68c; New

Plymouth, 1,36; chil. 41c; Newport, 14,07;

chil. 20c; North Bend, a widow, 10; Pine

Grove and Hanging Rock, 40; chil. 1,77;

Figsch, for Dakota m. 4; Putnam, un. s. s.

for ed. in Madras, 20; Racine, 13,25; chil.

for Dakota m. 35c; Rutland, 11,12; Sa-

lem, 12,24; chil. 31c; Southfork, 1,50;

chil. 7c; Stanford, 2,40; Troy, 1st pres.

ch. fem. miss. so. (of which to cons. Rev.

JOHN R. HERRICK an H. M. 50,) 134,10;

Walnut Hills, Lane sem. ch. m. c. 30;

Warren, 4,80; Watertown, 2,75; chil. 80c;

Watertown Village, 6; Windsor, 6,85;

chil. 75c;

812 19

## By Rev. S. G. Clark.

Atwater, 32,98; m. c. 15; Austinburg, 6,91; Avon, 10,63; Berlin, 5; Bloom, 5; Brockville, 12; Brooklyn, Rev. S. G. Clark and fam. 15; Chester, 12,35; s. s. 5; Dea. Morley, 12; Cleveland, 3d pres. ch. s. s. 173,66; Conceaught, 5,60; Franklin, 7,66; Miss B. for Mr. Foot, Tripoli, 2; Freedom, 9,91; Geneva, C. Stows and wife, 10; Hudson, 2; m. c. 15; youth's Bible class, 40; Ransom, Pitkin, 20; Jefferson, Mrs. S. B. T. 5; Mrs. B. F. W. 2; Kirtland, 12,92; Rev. T. Coe, 10; Lyne, 24,62; Mantua, 8; Rev. S. Lee and fam. 12; E. S. C. 6; Medina, 60; Melmore, 5; Montgomery Cross Roads, 5,50; m. c. 1; North Rochester, 7,50; Parma, 7; Randolph, 4; Ridgeville, m. c. 5; Saybrook, 7,05; Scott, 3,50; Sheffield, 5,31; Streetsboro', 6,79; Sylvania, 7; Tallmadge, 33,28; Rev. W. Hanford, 10; Dr. U. 10; Dea. S. 10; West Mill Grove, 6; Avails of axes, 14;

715 57

1,537 76

Belle Grove, s. s. for ed. in hes. lands, 5; Brunswick, ch. and cong. 50; Rev. T. Williston, 50; wh. cons. Mantua, H. Williston an H. M. 100; Muskingum by J. Corning, 200; Tallmadge, benev. asso. 7; Wayne, 1st cong. ch. and sa. wh. and prev. dona. SAMUEL JONES an H. M. 50; Windham, 12,10; L. S. 10;

363 10

1,890 86

Legacies.—Greenwich, Joseph A. Mead, by Marcus E. Mead,

95 00

1,915 86

## INDIANA.

## By G. L. Weed, Tr.

Bethany, 18,60; Bethel, 4,35; Rev. C. Young, 10; Bethlehem, T. S. 5; Bowling Green, 9,45; Coal Creek, 3,50; Covington, 1,50; Crawfordsville, m. c. 73,04; coll. 37,06; s. s. 15,46; Wabash college, 49; miss. asso. of do. 18; Danville, m. c. 25,75; coll. 44,75; pres. ch. m. c. 36,33; youth's miss. so. 4,07; Gosport, 3,30; Green Castle, m. c. 5,25; La Fayette, 66,50; Montezuma, 10,50; Perryville, Mrs. B. 5; Spencer, 8,50; Terre Haute, coll. 46,30; m. c. 24,10; Thomaston, 7,30;

580 91

## ILLINOIS.

## By Rev. I. M. Weed.

Elk Grove, Cong. ch. 4,40; Galesburg, 2d pres. ch. 15; Granville, Mrs. C. 5; Lawn Ridge, cong. ch. m. c. 6; Mechanicsburg, Dr. B. 1; Naperville, S. G. 2; Ridge, s. s. union, 1; Rockford, cong. ch. 3; Wethersfield, do. m. c. 3; ded. disc. 50c.; Chicago, 2d pres. ch. 246; Collinsville, ch. 34,50; s. s. 2,30; s. s. classes, 84c.; D. 16c.; Lee Centre, Palestine cong. ch. 3; Rockford, J. E. 10; Springfield, 2d pres. ch. 40;

30 90

336 70

376 60

## MICHIGAN.

Armada, Cong. ch. 30; Billdale, G. W. Underwood, for George W. Underwood and Mary M. Dickinson, Ceylon, wh. cons. Rev. PHILIP TITCOMB, of Dexter, Me. an H. M. 50; Monroe, WILLIAM H. BOYD, wh. and prev. dona. cons. him an H. M. 50; White Pigeon, A. Chapin, 25;

145 00

## WISCONSIN.

## By Rev. I. M. Weed.

Allen's Grove, Cong. ch. 1; Beaver Dam, pres. ch. 15,75; Beloit, do. m. c. 30; Cottage Grove, E. D. K. 50c.; Delavan, cong. ch. 4,16; East Troy, pres. ch. 5; Fou du Lac, cong. ch. 18,25; Madison, do. 15,60; Milwaukee, pres. ch. 25; Newark, cong. ch. 9,38; Summit, pres. ch. m. c. 5; E. J. M. 16; West Troy, cong. ch. 2,75; disc. 67c.;

134 86

Green Bay, Pres. ch. m. c. 24; Milwaukee, Mrs. H. for Constantinople, 2,50; Patch Grove, Rev. I. Tracy, 10; Troy, cong. ch. 1;

47 50

182 06

## IOWA.

Cedar Rapids, pres. ch. 15; Farmington, cong. ch. m. c. 2;

17 00

## MISSOURI.

## By G. K. Badd.

Palmyra, pres. ch. 80; Rock Hill, ch. 7; J. M. 5; St. Louis, J. B. 5; Mrs. C. 4; Mr. McD. 2,50; Mrs. Wiggins, 15; Mrs. B. 4; Dr. Bullard's ch. 57,50; m. c. 4; 3d pres. ch. 4,30; Washington avenue ch. 20,50;

214 80

## TENNESSEE.

## By Rev. W. Mack.

Bethel, 5; Hendersonville, 5; Murfreesboro', 30,60; dis. 50c.;

40 10

## KENTUCKY.

Lebanon, Mrs. S. E. McElroy,

3 95

## CALIFORNIA.

Hangtown, J. Jewett,

10 00

## MINESOTA TERRITORY.

D. L.

5 00

## IN FOREIGN LANDS, &amp;c.

Cattaraugus, m. c.

7 45

Gawar, Persia, Rev. S. A. Rhea and Rev. G. W. Conn, to cons. Lt. Col. W. F. Williams an H. M.

100 00

Inverness, C. E. A mechanic,

5 00

Mt. Pleasant, Choc. na. T. B. T.

2 50

Park Hill, Choc. na. m. c.

12 44

Smyrna, Asia Minor, Miss E. H. Watson,

20 80

Tripoli, Rev. H. Foot,

27 60

175 20

Donations received in October,

19,382 91

Legacies,

4,342 03

BY TOTAL from August 1st to

\$23,724 94

October 30th,

\$47,457 25

## CHILDREN'S FUND FOR EDUCATING

## HEATHEN CHILDREN.

Amount received in October,

\$404 64

## DONATIONS IN CLOTHING, &amp;c.

Chagrin Falls, O. Axes, fr. H. White,

14 00

Chatham, O. Clothing, fr. fem. benev. so. for S.

35 00

Hall, La Poiete,

35 00

Great Barrington, Ms. A box, fr. la. benev.

50 00

asso. 1st cong. so. for Mr. Wilder, Zulu m.

4 00

Hudson, O. Wes. Res. coll. a buggy,

50 00

Mantua, O. Shoes, fr. E. S. Converse,

4 00

Lancaster, N. Y. A box, fr. friends for Mr.

31 45

Cochran, Oronookah,

31 45

New Boston, N. H. A barrel, fr. la. sew. cir. for

31 45

Mr. Stark, Good Land, Choc. na.

31 45

New Preston, Ct. A barrel, fr. la. benev. so. for

31 45

Zulu m.

31 45

Pelham, Ms. A box, fr. la. of cong. so. and

31 45

others, for Rev. A. Grout, Zulu m.

31 45

Tallmadge, O. Clothing, for S. Hall, La Poiete,

2 50

The following articles are respectfully solicited from

Manufacturers and others.

Printing paper, writing paper, stationery, slates,

shoes, hats, blankets, sheets, pillow-cases, towels,

shirts, socks, stockings, full-dress, flannel, domestic

cotton, etc.

